

**Government of Nepal/ Government of Finland
Rural Village Water Resources Management Project
(RVWRMP)**

GENDER & SOCIAL DISCRIMINATION STUDY

**(A Comprehensive Assessment on Gender & Caste Based
Discrimination in the Hill Districts of Mid and Far Western
Development Regions)**



Prepared By:

SAMUHIK ABHIYAN

Kamalpokhari, Kathmandu

(Research Team:- Ms. Lila Tamata, Mr. Dasharath Od, Mr. Prakash Subedi, Ms. Laxina Lama, Mr. Bed Prasad Sapkota & Mr. Basu Dev Neupane)

ACKNOWLEDGEMENT

SAMUHIK ABHIYAN (SA), a national NGO, has been commissioned by the Rural Village Water Resources Management Project (RVWRMP) to carry out a 'Gender & Social Discrimination Study' in its working areas. SA has completed this challenging task with the immense cooperation of several persons from different organizations and the use of relevant information from literature. SA would like to express its acknowledgements and would like to take this opportunity to give heartfelt thanks to the following;

- Project Support Unit (PSU) and the staff of Rural Village Water Resource Management Project (RVWRMP) for providing this opportunity to carry out this very important task and providing immense cooperation in arranging field study and logistics for orientation and pre-testing.
- Kari Leminen, Usha Baaniya, Jennifer Appave and all staff of RVWRMP who provided critical inputs during the study as well as comments in the draft reports which helped to make this report more reliable and reader friendly. The Community Mobilizers (CMs) of all the Village Development Committees (VDCs) were instrumental in the field work, without their help the study would not have been successful.
- The teachers, Non-Governmental Organization (NGO) workers and local business persons who provided important information regarding the geographical setting of the study villages, the distribution of population by caste and ethnic groups, religious and worship places, the location of VDC centers and government services such as health, agriculture, schools, forest range posts and so on. This facilitated the preparation and implementation of the field study plan.
- The teachers and NGO workers who helped to translate the local slang into Nepali and to elaborate on the typical traditions which were practiced in the villages. Without their help it would be very difficult to understand the phrase of the villagers, especially women.
- Teachers of all schools, leaders of Users Groups (UGs) and Community Based Organizations (CBOs), police and health posts who provided relevant information to the study team which helped to complete field study.
- The respondents of all 6 villages who provided time for interviews, conducting Focus Group Discussions (FGDs) and other Participatory Rural Appraisal (PRA) tools to collect information.
- Ms. Naramaya Rana, Mr. Bishmu Hari Paudel, Mr. Himalaya Raj Ghimire, Mr. Indra Bahadur Karki, Mr. Nabin Karki, Mr. Yubalal Prasad Paudel and Mr. Kapil Neupane of SA for their professional support and services in completing this study.
- Ms. Anna Valero for professional editing of this document.

Acronyms

ANC	Antenatal Check up
CA	Constituent Assembly
CFUG	Community Forestry Users Group
ICERD	International Convention for Elimination of all forms of Racial Discrimination
CM	Community Mobilizers
DDC	District Development Committee
FCHV	Female Community Health Volunteers
FGD	Focused Group Discussion
GESI	Gender Equality and Social Inclusion
KII	Key Informants Interview
NGO	Non Governmental Organizations
PRA	Participatory Rural Appraisal
PSU	Project Support Unit
RVWRMP	Rural Village Water Resources Management Project
SA	SAMUHIK ABHIYAN
SI	Social Inclusion
SSI	Semi Structured Interview
VDC	Village Development Committee
WRA	Water Resource Advisor
DLGSP	Decentralized Local Government Support Program
VDPs	Village Development Program

Table of Content

Topic	Page Number
Part One: Introduction	
1. General Introduction	
1.1. Study Background	
1.2. Research Questions	
1.3. Objectives of the Study	
1.4. Scope of the Work	
2. Framework of the Study	
3. Methodology	
4. Field Study Process	
5. Limitations and Constraints of the Study	
6. Concept of Caste and Gender Based Discrimination	
6.1. Caste Based Discrimination	
6.2. Gender Based Discrimination	
6.3. Similar Studies/Findings that Substantiate the Study and Findings of Gaps	
Part Two: Presentation Of Information	
2.1. General Introduction of the Study VDCs	
2.2 Social Discrimination	
2.3 Gender Based Discrimination	
2.3.1 Prevailing Practices and Subject to Discrimination to Tolerate	
2.3.2. Factors & Actors to Reinforce and Follow Such Practices	
2.3.3. Gender Based Discrimination or Ownership of Productive Resources (Land, Enterprises, Livestock)	
2.3.4. Gender Based Discrimination in Decision Making at Household Level	
2.3.5. Gender Based Discrimination in Mobility and Employment	
2.5.6 Gender Based Discrimination in Public Places, Ceremonies and Community development	
2.3.7. Gender Based Discrimination in Access to Resources (Forest, Water, Physical, Infrastructure, and Education)	
2.3.8. Gender Based Discrimination in Community Representation in Local Institution	
2.3.9. Reproductive Health	
2.3.10 Social Security and Humiliation	
2.3.11 Work Load and Discrimination in Work and Wages	
2.3.12 Food Distribution Practices	
2.4. Caste Based Discrimination	
2.4.1 Prevailing Practices and Subject to Discrimination to Tolerate	
2.4.2. Factors and Actors to Reinforce and Follow Such Practices	
2.4.3. Caste Based Discrimination in Resources (Water)	
2.4.4. Caste Based Discrimination in Education Attainment	
2.4.5. Caste Based Discrimination in Employment	

2.4.6. Caste Based Discrimination in Public Places, Ceremonies and Community Development	
Part Three: Findings, Recommendations and Conclusion	
3.1. Major Findings and Critical Observations	
3.2. Recommendation	
3.3. Conclusion	
4. Annexes	
4.1. PRA and Observation Reports	
4.2. Checklist and Questionnaire Used in the Study	
4.3. List of Respondents	
4.4. Details of Literature Review	
4.5. The Descriptive Information of VDC Typology	
5. References	

PART ONE

1. GENERAL INTRODUCTION

About the Report: This is the final report of the 'Gender & Social Discrimination Study' commissioned by the Rural Village Water Resources Management Project. The report attempted to elaborate the general observations and findings of the study conducted by SAMUHIK ABHIYAN (SA) from December 2007 to March 2008, in a sample of six VDCs of the RVWRMP working area.

The report is divided into three parts. The first part includes background to the study, objectives, methodology and process and limitations of the study. The second parts of the report contain general introduction of the study VDCs, prevailing practices, factors & actors of gender & caste based discrimination and major findings. Recommendations and conclusions are presented in the third part of the report. A separate annex section includes observation reports and PRA reports, a list of respondents, questionnaires & checklists and detail description of literature review.

1.1. Study Background:

The Rural Village Water Resources Management Project (RVWRMP) covers ten districts of the Far and Mid-Western Development Regions of Nepal, from October 2006 for the period of 4 years. The main objective of the project is to improve the quality of life of the local people, improve environmental conditions and increase opportunities in rural livelihoods through rational, equitable and sustainable practices of water resource planning and use. On the basis of comprehensive Water Use Master Plans (WUMP) to be prepared for 80 VDCs selected by the DDCs, RVWRMP intends to develop the use of water resources. The WUMP is prepared through the direct involvement and participation of community organizations of the concerned VDCs. Gender equality and social inclusion are two crucial cross-cutting issues of RVWRMP's project activities, and the project aims to ensure the active and meaningful participation and representation of women, Dalit, indigenous communities and other vulnerable groups in all phases of the project cycle.

Among the strategies to promote gender equality and social inclusion, the project ensures inclusiveness in implementation, including the mandatory provision for employment of local people for skilled and unskilled labour. Other major approaches followed by RVWRMP to focus on and mainstream women, Dalits/ Janajatis and marginalized people include the following:

- Promotion of communication in local languages;
- Overcoming the social and cultural barriers by means of social awareness/training and use of social mobilization techniques;
- Empowerment of women, Dalits, indigenous and other deprived communities;
- Enhancing the capacity of the local community by providing intensive training program to at least one female of each VDC;
- Providing work opportunities for women and Dalit/indigenous family members to ease the lack of monetary resources; and
- Following the gender and social inclusion strategy prepared and positive discrimination in staff recruitment and Human Resource Development policy.

Against this background, a contractual agreement was made between SA and RVWRMP to carry out the detailed field study on gender and social discrimination in the selected VDCs of project districts.

1.2. Research Questions:

The following research questions were formulated and were the central focus of the study. These questions were considered at every stage of the study including methodology, tools, process and all other related activities.

- a) What are the prevailing social, cultural, psychological, legal, political, economic and spatial practices that are deep rooted in the social systems related to gender and caste discrimination faced by the subordinate groups in terms of power and wealth?
- b) What are the privileges and dominance of powerful people and the resistances & tolerances of the powerless caused by the negative discrimination practices, which result from various values and norms prevalent in the society?
- c) What is the potentials to increase the voice, choices and participation of excluded groups in the social/development mainstream?
- d) What could be the latent means and ways to ensure the meaningful and sustained participation of excluded groups (by gender or caste) in project work or community development processes?

1.3. Objectives of the Study:

1.3.1 General:

The study will contribute to finalising the Gender Equality and Social Inclusion Strategy and Action Plan of the project and enable the monitoring of progress, and ensuring that all project activities are more gender sensitive and inclusive.

1.3.2 Specific:

More specifically, the following objectives were identified:

- To identify and analyse the different social, cultural, psychological, legal, political, economic and spatial practices related to gender and caste (ethnic) discriminations faced by groups on both sides of the power/wealth divide.
- To provide a comprehensive account of the values and norms used to justify and rationalise the enforcement of the privileges and the tolerance of the negative discrimination.
- To explore and recommend possible opportunities and solutions to overcome these barriers and to increase the voice, participation, and representation and assertiveness of the excluded groups.
- To identify to the methods for ensuring the sustainable participation of excluded groups in project user groups and other community development processes.

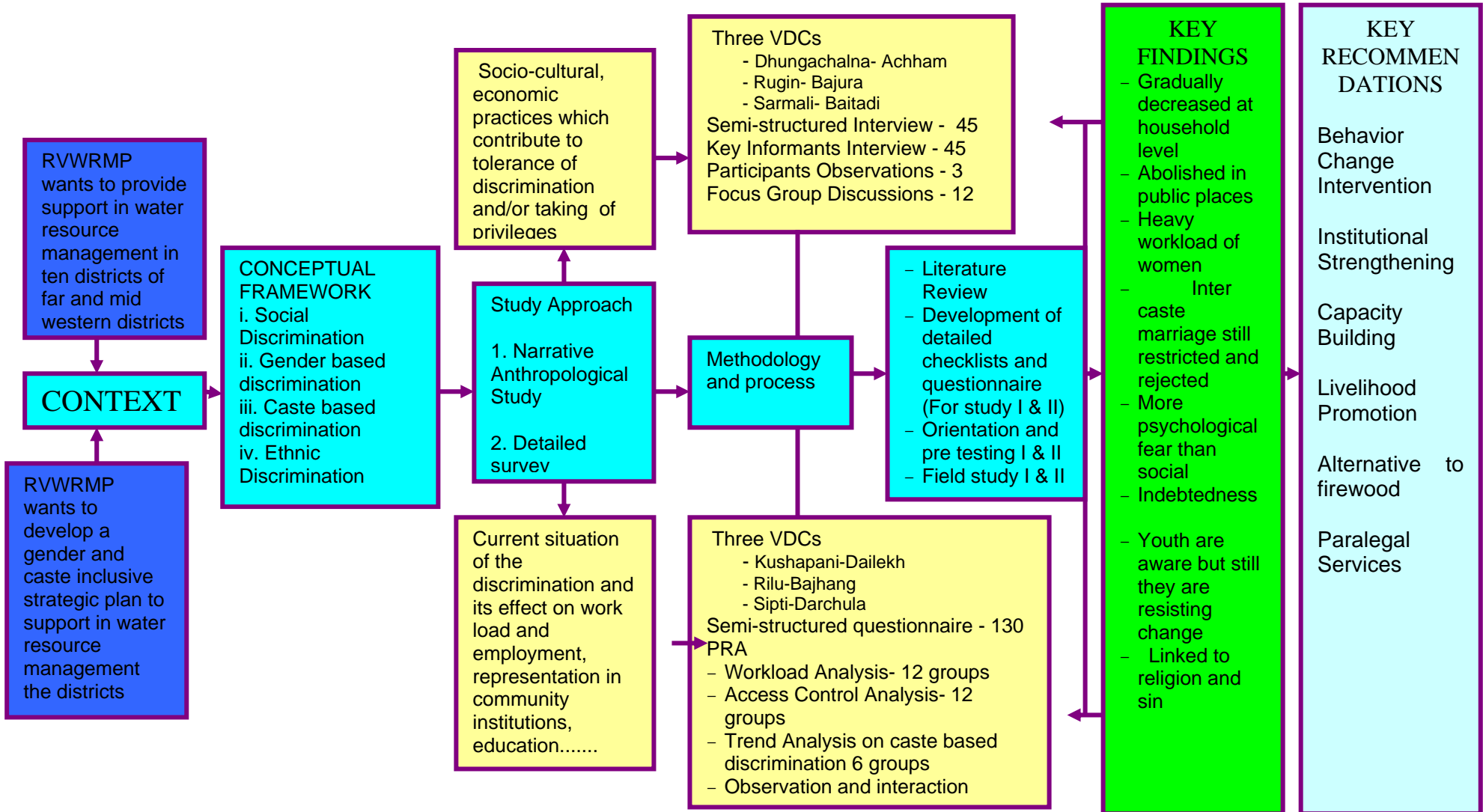
1.4. Scope of the work:

The following sets out the scope of the study:

- i. Brief desktop review of documents, studies and research related to gender and social discrimination.
- ii. Preparation of a brief inception report with findings of the desktop review, a detailed methodology including checklists/questionnaires, the selection of three VDCs for the study, a detailed work plan and schedule for field work and the list of documents and other sources of data studied.
- iii. Finalisation of work plan with RVWRMP.
- iv. Narrative anthropological and social study of selected 3 VDCs through interviews, focus group discussion, life history cases and participants' observation in the field.
- v. Preparation of interim report based on the narrative anthropological and social study.
- vi. Detail field study, compilation and analysis of data in at least three other VDCs and preparation of draft final report.
- vii. Preparation of a final report with detailed study methodologies, presentation of findings and results and recommendations of practical instruments and means for the GESI strategy and action plan.

2. STUDY FRAMEWORK

RVWRMP Gender and Social Discrimination Study



3. METHODOLOGY:

3.1 Review of Documents:

A review of five relevant literature sources identified by the project and some additional literature suggested by SAMUHIK ABHIYAN was carried out. The literature review aimed at identifying prevailing socio-cultural practices and their effects in society gaps of gender and socio-cultural discrimination. The literatures reviewed include:

- Mary Cameron: "On the Edge of Auspicious: Gender and Caste in Nepal";
- World Bank/DFID: "Unequal Citizens-Gender, Caste and Ethnic Exclusion in Nepal";
- Action Aid Nepal: "Existing Practices of Caste Based Un-touchability in Nepal and Strategy for a Campaign for its Elimination");
- Dr. Shibesh Chandra Regmi's, "Gender issues in the Management of Water Projects in Nepal";
- UNESCO, Nepal, Forms and Patterns of Discrimination In Nepal;
- The Center for Human Rights and Global Justice at NYU School of Law Caste Discrimination and conflict in Nepal, 2005;
- Dr.Dilli Ram Dahal, Social Composition Of The Population: Caste/Ethnicity And Religion In Nepal, 2006; and
- Human Rights Watch, 'Caste Discrimination, A Global Concern', A Report for the United Nations World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance. Durban, South Africa, September 2001.

The review of the literature has also justified the rationale of the proposed study on gender and social inclusion as there is very little evidence-based research informing discussions in the water sector on issues of gender.

On the basis of the findings from the literature review, the tools and techniques were selected for the field Study I and II.

3.2. Detailed Planning for Field Study

3.2.1. Final selection of districts and VDCs: After reviewing the available information and relevant documents and discussion with RVWRMP staff, all 47 VDCs of RVWRMP working districts were divided into three discrimination scenarios: worst, medium and best. In this way Sharmali of Baitadi (Worst), Dhungachalna of Achham (Medium) and Rugin of Bajura (Best), were selected for Study I and Sipti, Darchula, Rilun, Bajhang and Kushapani, Dailekh for Study II. The descriptive information regarding the typology of VDCs is in Annex 1.

3.2.2. Sampling of the Respondents: Systematic random sampling techniques were applied to select respondents for semi-structured interview (SSI). In Study I, altogether 45 persons (23 female and 22 male from Dalit and non-Dalit) were selected for SII. Similarly, for the Key Informant Interview (KII) 45 respondents including school teachers, religious leaders/priests, FCHVs, pregnant women, elderly citizens, and local leaders of political parties, Dalit youths and Dalit representatives of VDCs were interviewed. Four groups of FGDs (8-12 participants in each group) were conducted in each VDC. The groups included

adolescent girls, mothers, Dalit males and well-informed persons of the VDCs. In total 12 FGDs with 132 participants were conducted. This helped to explore different perspectives on the facts contributing to exclusion and discrimination. Participant observation in a wedding, naming ceremony and the meeting of school management committees were carried out.

For Study II, 130 respondents (60 Dalit, 60 Non Dalit and 10 Janajati, split evenly between male and female) were interviewed. Besides the interview, transect walk and general observation were also carried out during the study period. Some PRA tools and methods were also used to gather relevant information. Assessment of working hours and gender role was carried out with workload analysis in 12 groups of Dalit and Non-Dalit males and females. Access control analysis tools were used in 12 groups of Dalits and Non-Dalits. Trend analysis was carried out, using caste discrimination tools, in 6 groups of Dalit and Non-Dalits. Altogether, 120 (62 male 58 female) respondents from all Field



Study II sample VDCS participated in the PRA

Respondents engaged in analyzing access and Control

activities. Use of PRA not only helped in assessing the various aspects of gender and caste based discrimination but also helped to illustrate a general idea of the sanitary situation, use of water resources, landscape and its current situation and discrimination behaviour in public places (tea stall, school, sub-health posts and groceries). A complete list of the respondents is in Annex 2.

Besides the use of structured tools and methods in the study, the study team members had some informal meetings and interaction on critical social-cultural practices and their trend, underlying causes and effects of the practices. The respondents were *Dhami* (traditional healers), elderly people, teachers and *Jetha Ba* (the oldest and respected person of the village), and single women. The study team also visited schools, health/sub health posts, police posts, users' groups & CBOs to have in-depth interaction on the current situation of caste and gender-based discrimination and its effect in all 6 sample VDCs.

Topic guides for participant observation, focus group discussion and other PRA tools were developed in user friendly Nepali language. Similarly, the checklist/questionnaire for the SSI and Key Informant's Interview (KII) for Study I and the detailed questionnaire for Study II were developed for selected sample respondents in



Researcher, interviewing the respondent

the VDCs. The topic guide and questionnaire was primarily focused on the main research questions but also attempted to capture information relevant to socio-cultural, political, economic and spatial practices related to gender and caste/ethnic discrimination. The Detail Checklist for Interview, questionnaire for detail survey and PRA checklists are in annex 2.

4. FIELD STUDY PROCESS

4.1. Orientation to the study team

Based on the detailed planning and necessary inputs from RVWRMP team, a workshop was organised in Dhangadhi from 28 November to 1 December 2007 for Study I and February 12 to 15 for Study II. The team leader, senior researcher, assistant researcher, enumerators from SA and concerned staff of RVWRMP at PSU and district level participated in the workshop. The tools, methods and processes were pre-tested on the third day of orientation. On the basis of feedback and learning from the pre-testing and suggestions from the RVWRMP team, the tools were slightly revised. The final field work schedule for the field study was also developed during the orientation.

4.2. Mobilisation of the field team:

After the pre-testing and finalisation of the checklists and schedule, two field study teams were formed and began work. Team 1 was led by the team leader with assistant researcher and one enumerator. Team 2 consisted of a senior researcher and one enumerator.

The Water Resource Advisors (WRA) and community mobilisers helped the study team to reach up to the VDCs and provided the preliminary information about the demographic situation, services and some social norms and slang of the community. This helped the study team to have general understanding about the community people.

5. LIMITATIONS AND CONSTRAINTS OF THE STUDY:

Due to the fact that this study was limited to the time frame agreed to in the scope, there was a constraint on rapport building, which is prerequisite for any in-depth anthropological study. Considering the duration of observation, interaction and interviews, this study was a rapid narrative assessment, not an in-depth anthropological study. Language was another major barrier in gathering information from the respondents. Many respondents did not speak the Nepali language. This barrier was overcome by appointing local enumerators, mobilising local people and seeking help from the RVWRMP community.

At a meeting held between SA and RVWRMP in Kathmandu, it was decided to limit the scope of the study to gender and caste only and it was agreed not include the discrimination at the *Janajati* level. The sample VDCs were selected on the basis of gender and caste based discrimination scenario. In the sample VDCs there were limited number of *Janajati* people. However, some *Janajati* respondents were included in Kushapani VDC, field Study II.

Several physical barriers such as broken vehicles, general strike in Terai regions also impeded process, which was managed with mutual discussion and cooperation between RVWRMP and SA.

The Constitutional Assembly election also considerably inhibited respondents in providing longer time for the interviews or discussion as they had to attend election meetings.

In addition, the sudden sickness of a trained and well-oriented enumerator was another obstacle of the study. SA managed this tactfully by finding as a replacement another trained human resource.



Broken vehicle-- longer travel duration

The RVWRMP management team was also cooperative in approving the change in human resources.

It must be noted that this study was carried out through the in-depth study of 6 sampled VDCs of 6 districts, which were defined by gender and caste related data. This study cannot be taken as representative of the discrimination situation of the entire Mid and Far-Western Development Region.

6. LITERATURE REVIEW

6.1. Caste – based discrimination:

The caste system in Nepal has its roots in traditional Hindu mythology which categorises all people into one of four levels of the caste structure. The system is based on degrees of purity and pollution with the lowest ranks being considered ‘untouchable’¹.

The caste system is known as one of the oldest surviving social hierarchy in the world. The caste system permeates, to varying degrees, all major religions in the Indian subcontinent and orders persons into caste categories or varnas on the basis of ritual purity². The traditional hierarchy places Brahmins (priests and teachers) at the top, followed by Chetris (rulers and soldiers) and Vaisyas merchants and traders). Dalits or “untouchables” (laborers, cobblers, and manual scavengers) occupy the lowest position within the caste hierarchy. One’s caste is determined by one’s birth into a particular social group. It is therefore not possible to change one’s caste or move between caste categories. Caste

¹ *Dr.Dilli Ram Dahal, Social Composition Of The Population: Caste/Ethnicity And Religion In Nepal, 2006*

² *Caste Discrimination and conflict in Nepal, The Center for Human Rights and Global Justice at NYU School of Law , 2005*

divisions are preserved and reinforced through the practice and threat of social ostracism or physical violence. Because one's caste can be determinative of one's occupation, caste discrimination is also referred to as discrimination on the basis of "work and descent."

Dalits are typically restricted to tasks and occupations that are deemed too "dirty" or "polluting" for "upper-caste" communities.³

Caste rank is hereditary and maintained through intermarriage restrictions; it relies on economic interdependence and dictates livelihood occupation, with the high castes playing the roles of rulers, priests and advisors and lower castes taking on menial tasks⁴.

"Un-touchability" and Segregation: The hallmark of the caste system and discrimination against Dalits is the practice of "un-touchability." Based on the belief that Dalits are "polluted," Dalits are segregated from members of other castes and are prohibited from touching Non-Dalits and their possessions. Dalits are also denied entry into public places, such as hotels, shops, and restaurants. They are routinely denied entry into "upper-caste" temples. The non-discrimination provisions of the Nepal Civil Code also contain an exemption for places of religious practice. Defiance of the proscribed social order is consistently met with punitive violence and social ostracism. Strict prohibition on inter-caste marriage, particularly between Dalits and Non-Dalits, also helps preserve caste hierarchies. These prohibitions are sometimes enforced by punishing entire communities.

Economic Marginalization: One study indicated that Dalits represent 80 % of the "ultra poor" in Nepal, dramatically increasing their vulnerability to bonded labor, slavery, trafficking, and other forms of extreme exploitation.⁵ The practice of "un-touchability" relegates Dalits into work considered to be "ritually impure," such as manual scavenging or leather work. Because these professions require the handling of dead animals or human waste, often with one's bare hands, they further exacerbate restrictions on Dalits' ability to enter public spaces. Generally Dalits are excluded from entry into temples, restaurants, hostels, and milk cooperatives because they are considered impure. Dalits are also denied adequate compensation for this work, resulting in severe and disproportionate economic vulnerability. As a result, squatter colony inhabitants and landless bonded laborers are overwhelmingly Dalit. In the mid-western and far-western hills, bonded agricultural laborers, or *Haliyas*, hail mainly from "un-touchable" castes. Dalits are charged much higher interest rates on loans from landlords than their "upper-caste" counterparts. Such discrimination is intentionally designed to keep alive a system of debt bondage and free farmhands for cultivation of "upper-caste" lands.⁶

3 Human Rights Watch, CASTE DISCRIMINATION, A GLOBAL CONCERN, A Report for the United Nations World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance. Durban, South Africa, September 2001.

4 Action Aid Nepal, Rights-Based Advocacy Campaign Against Caste-Based Discrimination in Nepal, 2005

5 Human Rights Watch, Caste Discrimination, A Global Concern, A Report for the United Nations World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance. Durban, South Africa, September 2001

6 Caste discrimination and conflict in Nepal, The Center for Human Rights and Global Justice at NYU School of Law, 2005

As possession of citizenship papers is a precondition for purchasing land, evicted Dalits were unable to acquire new land. The few Dalits fortunate enough to have evaded such restrictions and retained or acquired land are often isolated into one section of a community. The segregation of Dalit land puts Dalits at a significant disadvantage, as does the lack of adequate facilities and resources. In contrast, Non-Dalits, who are not subject to this type of segregation, can purchase various plots of land in different parts of the community. Non-Dalits, who have diverse landholdings, are not as seriously affected. Additionally, most Dalit families live without toilets and running water. As a result, human waste pollutes Dalit land to an extent not experienced by non-Dalits.

Employment Discrimination: Rampant employment discrimination makes it difficult for Dalits to enter into, much less excel in, non-caste-based occupations. While agriculture is the sector which absorbs the majority of the work force and most of the discriminated people are seeking casual labour/temporary employment, the government recruitment policy and practices do affect the workforce diversity of the public services.

Without viable economic options at home, many Dalits migrate to other countries, particularly India, in search of better employment. While some are able to send money to their families back home, many Dalits return with even more debt, handicapped by the high interest loans obtained from Non-Dalit lenders in the community to fund the overhead expenses of foreign employment.

Lack of Access to Resources: The caste system and its concept of ‘untouchability’ directly influence access to adequate water supplies for certain groups. Though water scarcity affects many parts of the country, Dalit communities suffer disproportionately because they are denied access to communal water sources for fear that they will “pollute” the water supply. Dalit women and girls are often forced to fetch water from springs located hours away. Attempts by Dalits to access Non-Dalit natural springs and wells, are met with ostracism and punitive violence.

6.2. Gender Based discrimination

Gender based discrimination is a cross cutting issue in social discrimination. Focusing on broader social categories like caste and ethnicity can only partially allow us to analyse the discrimination of any one segment of the population. Therefore, it cannot accurately reflect the problems of the totality. Caste and ethnicity based discrimination do not account for the discrimination faced by the members within the units. Gender based study helps to explore into the discrimination more adequately as it would open up the possibility of analysing the problems by breaking them down into the context of male and female components of each social unit.⁷

Men and women always comprise the two halves of the population in every society. However, the rights and opportunities accorded to women have never been on par with the rights and opportunities accorded to men of the said societies. These differences in the opportunities of life found between men and women have forced women in many contexts

⁷ UNESCO, Forms and Patterns of Social Discrimination in Nepal, A Report, Kathmandu Office, Nepal

to bear a subordinate position. This can be seen in a number of sectors, namely the economic, political, social, and cultural life of each society.

The prevalence of early marriages and polygamy, social aversion towards widow remarriage, and other factors like low literacy rates, confinement to domestic work and lack of adequate access to productive resources for females are also some examples of social discrimination against Nepalese women. Regrettably, these types of discrimination are historical phenomena. They are supported by the ideological contents of culture and rules and regulations of society. They appear in different forms and to different extents in different types of social settings.

Ideologies are the fundamental forces perpetuating the socio-cultural milieu of any society. They are manifested in culture of those societies and influence many aspects of the lives of people living within those societies. As a country inhabited predominantly by Hindus, the ideological contents of Nepali society have been shaped by the religious ideologies provided for in the ancient Hindu scriptures. These ideologies are still the basis of many ideological elements adopted by the state, and play a primary role in shaping the structure of relationships between different sections of the population including that between men and women. Classical Hindu laws that discuss women almost exclusively place them in an oppressed position. They have stressed that women need to be controlled as they bear many evil characteristics (Wadley, 1977). In this regard Manu, the great Hindu Philosopher, stated in his "*Manusmriti*": "In childhood a female must be subject to her father; in youth to her husband, when her lord is dead to her sons. A woman must never be independent (Manu, V, 145, cited in Kumari, 1990)". The central motif that revolves around women in this statement and other such sayings of Hindu Holy scriptures is that women need to be controlled by men. This type of ideological belief is put into practice in many spheres of the life of women. On the one hand, it is exercised by imposing the notion of "purity" and "pollution" with regard to certain aspects of their life cycle events. Menstruation and childbirth are two important events in which women are required to remain in confinement. They are also not allowed to enter the shrine of family God during the time of worship. A male child is considered a must to perform death-related rituals in the family. The social ideologies prescribing to this patriarchal form of marital relations have also negatively contributed to the defense of the interests of women. As one who has to leave the parental home after being married at a young age, the daughter is generally perceived as "someone that adorns the other's house". This type of concept is paramount even in the preference of children. This has manifested itself in the form of popular sayings such as 'Never mind the delay as long as it is a son.' Alternatively, 'Birth of a daughter is a doomed fate'.

This attitude has directly contributed to the strengthening of the patriarchal norms and values in Nepal today. It has helped to justify the relative differences of opportunities available to men and women. Patriarchy as an institutionalised system of male dominance is expressed in a variety of ways in Nepal. It is legally supported, and tied to the ownership of property, access to political power, and the attainment of social status. Women are for the most part confined to the domestic sphere. Males are considered the breadwinners of the family, and their roles are defined in the public spheres. We will now explore these modes of discrimination against women.

Nepal has been classified as having considerable levels of son preference since the World Fertility Surveys first documented the phenomenon in the 1980s. Although daughters are desired, sons are very highly prized because they continue the family name, can perform funeral rituals and are expected to provide support in old age. Nepal's patrilineal social structure discourages women from practicing contraception until they have a son. Such practices have resulted in various forms of gender-based discrimination in Nepalese society.

The Double Burden of Caste & Gender Discrimination: Dalit women and girls in Nepal endure the double burden of caste and gender discrimination. Dalit women lag far behind Dalit men and “upper-caste” women in terms of healthcare, education, and remuneration for their labour. Dalit women also bear the brunt of exploitation and violence in the country and are largely perceived as being “sexually available” to “upper-caste” men. As a means of crushing political dissent, Dalit women are targeted with impunity by landlords, the police and the army. Economic vulnerability including widespread debt bondage, has also forced Dalit women into prostitution, exposing them to sexual violence and the ensuing health risks.

Literacy rates for Dalit women are substantially below the national literacy rates for women in Nepal (12.0 per cent)⁸. The health of Dalit women is considerably compromised by high maternal mortality rates, malnutrition, and poor healthcare associated with extreme poverty. The average life expectancy for a Dalit woman is five years lower than the corresponding average for a Non-Dalit woman⁹, and Dalit women are at significantly increased risk of suffering from prolapsed uteruses because of multiple pregnancies

6.3. Relevant Findings of Similar Studies

Feature of Exclusion: The society is fiercely divided into dominant and subordinate group of people and this division clearly illustrate different dimension of exclusion in Nepal. Historically, the dominant group of people include men and boys in terms of gender, Brahmin and Chettry (A particular caste group who wears a sacred thread and is called Tagadhari. Taga= thread, Dhari=wearer) in terms of caste, Caucasoid in terms of ethnicity/race, Nepali speaking people in term of language, Hindu in terms of religion and parbate (hill dweller) in terms of geo-political situation. Whereas, the subordinate group of people include women in terms of gender, Janajati/Mongoloid in terms of ethnicity/race, non-Nepali speaking in terms of language, non-Hindu in terms of religion and Madhesi (plain dwellers) in terms of geo-political situation. The caste based exclusion is highly related to ritual purity and so called high caste people by virtue of being ritually pure are more privileged.

Caste and gender based discrimination as a consequence of exclusion is wide spread around the country but the nature, form and intensity vary from one place to another even within the mid and far-Western region, where it is found to be predominant. This is despite the promises that came with democracy, that human rights would be respected to the fullest

8 Action Aid Nepal, Save the Children and Care Nepal, National Dalit Strategy Report, Prepared for GoN/National Planning Commission

⁹ Caste Discrimination and conflict in Nepal, The Center for Human Rights and Global Justice at NYU School of Law , 2005

extent. Even now the high caste dominant people from many areas favour discrimination (mainly untouchability) despite being aware of law against discrimination. This is mainly due to structured access of old hierarchy to political system that influences economic opportunities. As a result, even after democracy, women, 'untouchables' who call themselves Dalit, ethnic groups, Muslims, and plain dwellers (Madhesis) remain on the fence. Being on the margin between dependent and powerful, impure and pure, inauspicious and auspicious, the lower caste people especially women are "on the edge of auspicious" a place whose intended image draws our attention to multiple ideas. As members of the lower castes, untouchable women are marginalised ideologically, ritually, economically; socially and politically likewise the females in Hindu society are the victim of same fate.

In attempting to understand how gender and caste hierarchy are intertwined, we need to be aware that these are not always direct correspondences. Far less gender hierarchy exists at the lower levels of caste hierarchy than at the top, and not strictly for reasons of impurity.

Most subordinate groups of people feel that the dominant and privileged groups of people are not only responsible but are key players in discrimination and exclusion in entering temples and accessing services, socio-economic opportunities and resources.

Definitions of gender being used in the water sector are weak. The water sector at all levels, sees women as a homogenous group, not a group divided by class, caste, geography, religion or wealth. They largely understand a woman's role in relation to water as relating to the gathering of domestic drinking water; women are not seen as key users of water for production and other activities.

Gender is not a luxury the water sector can afford to ignore. Addressing gender inequalities goes to the heart of our ability to meet the commitment to water for all. Current policies and practices are often worsening, not alleviating or challenging, the gender inequalities which in turn determine who does and does not achieve access to and use of water.

Consequences: As consequences of exclusion the dominant groups are obviously powerful and subordinates are powerless socially, economically and culturally. Through this process of exclusion there is a systemic lack of respect for the people denied access to basic services, socio-economic opportunities and resources, including water. The lack of appropriate water supplies affects many aspects of life, including productivity, health and education; while control over water is inevitably control over life and livelihoods.

Exclusion has an effect on many areas of life, mainly on psychology as people lose their self-confidence and are forced to live without dignity. It has its economic effect as people are working in traditional occupations as dictated by caste, with low education and access to services. Often they are abandoned and unemployed. Excluded people are not represented in policy-making bodies and other government sectors.

Dominance of the powerful and the resistance of the powerless have been key characteristics that significantly illustrate the consequences of exclusion. The following are some examples of dominance that have been illustrated in the literature under review: (1) Lower caste women return everyday from the fields with their high caste co-workers, when the high caste women reach their caste's water tap they sprinkle one another with

water to remove the impurity of contact. (2) Lower caste men sit outside tea-shops and share tea with upper caste friends sitting inside, however when finished they must wash their own glasses.

Behaviour and cultural practices which contest the hegemonic social formations, and threaten to unravel the strategies of domination, are considered to be resistance of the powerless people. Everyday forms of resistance are less disruptive than outright conflict, protest or direct confrontation. They come in culturally acceptable forms that make life difficult for the dominant groups and empower, albeit in small ways, those less fortunate.

Attempts in Addressing Exclusion: The literature under review failed to identify many examples of best practice in terms of reducing exclusion, but it has illustrated much malpractice and social stigma that prevail in society.

At the government level, recognition of the issue of inclusion has been included in its Poverty Reduction Strategy Paper as one of the four pillars. But achieving this ambitious goal needs a fundamental shift not only in structure, governance and access to opportunities but also in underlying hierarchical norms, values and behaviour. The subordinate groups of people are further excluded legally (even though the law prohibits discrimination on the basis of sex, caste and tribes) due to failure in effective enforcement of law.

The Government continued concentrating on inclusion since it first addressed the issue in its eighth five-year plan (1992-1997). In the three-year interim plan that is being currently formulated, inclusion has a separate chapter and has addressed not only the issues of gender, Dalit and Janajati but also Madhesis and the Muslim minority.

Collective intervention through the formation of community groups has proved to be effective at addressing the issue of exclusion. But the success is limited to selected areas and has failed to be sustained due to a lack of political will, strong commitment and a lack of proper support mechanisms at all levels. Furthermore, the positive outcome of such successful interventions are rarely identified, nor systematically institutionalised into society.

However, it is noteworthy that some of the group based interventions not only failed to address the issue of exclusion but further reiterated exclusion particularly in the issue of leadership. Most community-based groups tend to be captured by elites and dominant groups of people (generally Nepali speaking high caste men from hill areas).

It must be recognized that working with the subordinate communities, especially where women are to be involved, is often a much slower process, since it requires working to change traditional patterns or beliefs, building the confidence of women, Dalits and the very poorest, which have often previously been excluded from village affairs.

There have been some collective campaigns to raise awareness on human rights instruments among excluded groups of people at the national level and bringing the issue to the attention of policy planners. However, these campaigns and movements are not free from challenges in gaining the attention of government and political parties, and their recognition of the extent and magnitude of the issue. The human rights campaigners have felt the need for revolutionising the education system; a rights based movement and capacity building of

the excluded people in nurturing political will and commitment among government and political parties.

6.4. Women, Dalit and Legal Provision: Discrimination against women is deeply rooted in all aspects of social and cultural practices. There are laws in place that ensure the protection of women against discrimination. However, there are several legal provisions spread in different acts and rules and regulations themselves which are discriminatory against women. The 11th amendment of civil codes of Nepal has given partial inheritance rights for women through the "women's property rights" bill. According to that law women and men, at birth, have equal entitlement to inheriting their parents' property. However if a woman marries, she gives up her inheritance right to her parents' property and is entitled to half her husband's property. This is clearly impractical in a country where social norms dictate that women are expected to marry.

A study carried out by a high-level committee to review the existing discriminatory laws against women, has indicated that there are 28 provisions in the code that discriminate against women in different areas. (See Annex ... for detail)

The Interim Constitution, 2006, of Nepal has made some non-discriminatory provisions ensuring women's rights. Article 8 b of the Interim Constitution ensures the rights of a mother to transfer citizenship to their children. Similarly Article 13.4 of the constitution states "No discrimination in regard to remuneration and social security shall be made between men and women for the same work."

Nepal's legal protections against caste discrimination are strong. The constitution specifically forbids discrimination against Dalits. No person shall, on the basis of caste, be discriminated against as untouchable, be denied access to any public place, or be deprived of the use of public utilities. Any contravention of this provision shall be punishable by law. However the practice of the legal provision is not strong in reality.

Article 14 of Interim Constitution of Nepal 2006 states "No person shall, on the ground of caste, descent, community or occupation, be subject to racial discrimination and untouchability of any form. Such a discriminating act shall be liable to punishment and the victim shall be entitled to the compensation as provided by the law."

In addition to the constitutional prohibition on caste-based discrimination, the government has also taken some legislative action to prohibit discrimination against Dalits. Under the Civil Liberties Act of 1954, unequal treatment of Dalits by the government is prohibited. Section 10A of the Civil Code also prohibits some forms of discrimination against Dalits, but excludes places of religious practice from the scope of the act.

Despite these provisions, gender and caste-based discrimination remains a central feature of life and social interaction in Nepal, and the government regularly fails to prosecute individuals engaged in gender and caste-based discrimination.

A national commission for the welfare of Nepalese Dalits was established in 2001 and was effective only in 2002. However the commission could not work effectively as expected. Dalits are victims of targeted attacks. Police officials often fail to investigate reports of violence against Dalits, and perpetrators of attacks on Dalits often go unpunished. Nepal

being a signatory of the International Convention for Elimination of all forms of Racial Discrimination (ICERD), is obliged to provide effective remedies for acts of racial discrimination, including violent attacks under article 6.

For detail description of literature review please see annex 6 of this report.

PART TWO PRESENTATION OF INFORMATION

1. GENERAL INTRODUCTION TO THE STUDY VDCS

The six sample VDCs were all remote hill districts and the least developed VDCs among the districts. All VDCs have mixed populations in terms of caste but smaller populations of Janajati. The Brahmin, Chhetri and Thakuri are dominant and Dalits are found as the dominated caste. Within the Dalit caste, there are Bishwakarma (Blacksmiths), Sunar (Goldsmith), Sarki (Cobblers), Damai (Tailors), and Badi (Musicians). In Janajati there are Magar and Gurung. The Total populations of the six sample VDCs are shown in a table below;

Table 1: Population distribution by caste in the study VDCs

VDC	Total Households	Total Population	Dalit Population	Other Population	Percentage of Dalit Population
Sarmali	976	6376	1208	5403	19%
Dhungachalna	850	4617	1818	3767	39%
Rugin	459	2533	355	2178	14%
Sipti	642	3637	351	3286	10%
Rilu	677	3762	461	3301	12%
Kusapani	786	4330	644	3686	15%

Source: Population Census 2000

In all sample VDCs, people go to India for seasonal labor at least for six to nine months per year. Generally males (from 13 to 61 years of age) go to India and women remain at home to maintain the household and take care of agricultural activities. Most of the men going India return home before planting seasons such as May-June and stay home up to November.

The health and sanitation of the community is very poor. Interactions with health personnel revealed that most of the people are suffering from the water-borne disease and gastritis which ultimately affects the people's livelihood opportunities. There are health/sub health posts in each VDC. The service of health/sub health posts is not adequate and the community people go to the district headquarters and sometimes to India to get treatment. The major health problems of the area are diarrhea, fever, pneumonia, common colds, worm infestations, eye infections, headache, abdominal disease and many other problems related to reproductive health.

Sanitation is one of the major issues of the sample VDCs. Due to a lack of awareness on the importance of improved livelihoods and their unhygienic lifestyle, the sanitation of the

area was very poor. This might be one of the reasons of poor health status of the community. Village trails are also not properly maintained and domestic waste is thrown randomly around the trails and houses. There is improper human waste management such as a lack of toilets and waste exposed to the trail edge and public places. Animal dung and garbage is commonly dumped on courtyards, edges of trails and closed to the house. The villagers do not wash their hands after going to the toilet and even before taking meal. This is not due to a lack of water, but due to attitudes. Even teachers and educated persons are used to taking meals without washing hands.

Most of the Dalit households do not have space for toilet construction.. Therefore, they cannot construct a toilet near their home and must use streams or any open spaces.

1.1. Social Discrimination

There are many forms and patterns of social discrimination in Nepalese society. Caste and gender based discrimination are severe forms of discrimination and the main causes of exclusion of women and Dalits. The Non-Dalits, including both caste and ethnic communities, exclude Dalits by following several discriminatory practices underpinned by the belief of 'un-touchability'. Social discrimination is one of the underlying causes of exclusion through which the discriminated groups are excluded from the development mainstream. In the context of the study area, Dalits and women are the main excluded groups. Therefore, this study focused on caste and gender based discrimination. These types of discrimination are expanded upon below. .

1.1.1. Gender Based Discrimination

Gender discrimination is elaborated in the following two sections: The narrative descriptions of prevailing social systems, practices and customs are presented analytically in the first section. The second section describes the current situation of women in terms of access to resources, representation in community institutions, mobility and employment, participation in social and public ceremonies, workload and social security.

a. Prevailing social systems, practices and customs

Chhaupadi (Separation of women during menstruation): *Chhaupadi* is a Hindu social practice in the western part of Nepal whereby women are excluded from normal family activities during menstruation because they are considered impure. Women are kept out of the house and have to live in a shed with cows and other animals. This lasts for eleven days when an adolescent girl has her first period, and four to seven for every following period. Childbirth also results in an eleven-day impure state.

Women are forbidden to touch men and even to enter the courtyard of their own homes. They are barred from consuming milk, yogurt, butter, and other nutritious foods, for fear they will pollute or spoil those

CASE STUDY 1

Amrita in CHHAU-KATERO

Amrita B.K., Thara tole of Dhungachalna VDC was sitting near a *CHHAU KATERO* (the small shed where menstruating women have to stay) on a sunny day of December 2007. She was menstruating and staying in the hut for that period. "We stay in this hut during *CHHAU* (menstruation) period. It is our *DHARMA* (Religious tradition) and we must respect this tradition." said Amrita. The women consider this as a religious practice and they do not want to sin by going against it. The women's family members take them food from the house. Amrita said, "Today is my 6th day and I have to bath and go to house. I will be impure until 7th day." According to Amrita, god will be angry if she stays at home during menstruation. She said that she wants to continue this tradition because she does not want to be sinner neither to be the cause of any sickness of her family members or livestock.

goods. The women must survive on a diet of dry foods, salt, and rice. They cannot use warm blankets and are allowed only a small rug (most commonly merely a jute sack). They are also restricted from going to school or performing their daily functions like taking a bath while they are forced to stay in the barbaric conditions of the shed.

This system comes from the superstition of impurity during menstruation. The belief is that if a woman touches a tree it will never again bear fruit; if she consumes milk, the cow will not give anymore milk; if she reads a book about Saraswati, the goddess of education, she will become angry; if she touches a man, he will become ill.

The CHHAU KATERO is built far from the house and the playground of children. Generally, all sheds are without a safety compound wall where everyone can go easily. Usually these sheds are made in a place where waste is disposed of. All parts of the sheds are covered except for a small hole –which is the door. The floor is made of mud, and the shed is not furnished. There is a common myth that their deities would get angry if a bedstead were kept for in the shed. Mostly women sleep alone in the shed in menstruation



A typical CHHAU KATERO

period. Sometimes three to four women have to share. These sheds are seen in a large number at Dhungachalna, in Rugin they are built attached to the house, and the cow shed within the house compound is used for this purpose in Sharmali. A woman has to stay for up to five days in general and is allowed back home on the fifth day of menstruation after taking a bath.

Dunguna (First visit of a bride's father to the groom's father): This ceremony is performed 5 to 6 days after a wedding. The groom's father invites the bride's father (and any other close relatives) to visit his home. There is a practice that the bride's parents do not eat any meal at her home until she has a child. Therefore, the visitors do not stay at groom's home, but somewhere nearby and the groom's family provides them with food items such as rice, vegetables, goat, ghee and cooking utensils. The visitors prepare food outside in a safe place near by groom's home. The groom's father has to respect the visitors by providing accommodation facilities and meal items. This shows the social status of the groom's family. The visitors stay there for one day, and then return home after thanking the groom's family. At this time the bride could go to her parental house with her father, if she wants. But the bride's relative leaves her at groom's home by telling her to stay at her own home.

It can be assumed that this tradition was started while there was still a child marriage system. At that time the brides and grooms were small children and they wanted to stay at their parental home with their fathers. Nowadays this tradition is declining.

Dhan Khane (taking money from the bride's side): In the far western region, particularly in the Dalit community, the bride's father takes money from the groom's family for marriage. This tradition is rarely practiced, though a case was found in SIpti while conducting field research. When a family, especially father or any male guardian decides on the wedding of his daughter/sister or cousin, he demands money from groom's side,

which is amicably greed between the two families. This is called *Dhan Khane*. The money is taken as a compensation for the investment made in raising the girl as well as covering the wedding cost.

Kanyadan in marriage (Handing over the bride to the groom): According to Hindu philosophy, the girls are considered to be dependents of males from early childhood until death. The girl child is dependent on her father, a young lady is dependent on her husband and an old woman is dependent on her son. Based on this philosophy, the *kanyadan* is performed during a wedding ceremony. *Kanyadan* is a religious ceremony through which the bride is handed over to the groom. The bidhawa (single women), and menstruating women are not allowed to perform the *Kanyadan* for their daughter. The *Bidhawa* are considered inauspicious and menstruating women are considered impure, and are discriminated against in this ritual.

Jari Khane: (Claiming compensation money by previous husband from the new husband) This is a common practice in Bajhang and other study VDCs. When a women marriages with another husband by leaving the previous one, the previous husband claims money with the new husband as a compensation of his wedding cost.

Bratibanna (initiation ceremony): The ritual practiced to allow sons to perform and continue activities in honour of the names of their fathers and forefathers. This is practiced among Brahmin Chhetri, Bishta, Thapa Chhetri and blacksmith (Kami), and is known as *bartibanna*. Bramhin and Chhetri people of the area also wear sacred threads (Janai), but they do not go through all the processes in this ceremony. Usually priest is invited to chant mantras while boys wear the sacred thread. According to the prevailing practice, sons are only allowed to perform certain work in honor of their fathers and forefathers once they have completed. This ceremony for daughters is conducted just before marriage or during marriage. The Brahmin girls who do not perform this ritual are considered as *Chhetri* and they will have to marry with *Chhetri*.

b. Factors and actors to reinforce and follow such practices: This gender based discrimination is mainly faith based, embedded with fear and myth, and is deep routed in the culture and social norms. People fear God enough to continue discriminating practices. They often say, “*DEWATA LE SAHANNA*” (God will get angry). --). Usually people consider tradition as an excuse to continue discriminating practices and they are not able to resist it mainly due to the hidden powers of influential people in the society. People do not dare to try to break the long lasting societal traditions. To do so would be considered a “crime” leading to “ritual impurity”, bad luck and retribution from the gods.

The *Dhamis*, (Faith healers, Shamans) also play an influential role in the enforcement of tolerance of discrimination. In the name of tradition and God's wish, people are forced to believe what *Dhamis* instruct, and do not have the courage to contradict them.

However, even a Dhami accepts that there some change in traditional practices, for example, a reduction in the number of days that women remain separate during menstruation or un-touchability in public places, particularly amongst the younger generation, but he would still instruct that certain practices must be maintained in public places, temples, water taps and other religious events.

Factors responsible for this changing trend include the schooling of girls, exposure of people to different I/NGO and government projects or events, and increasing awareness. The Maoist conflict also contributed to stopping discriminatory practices. However, it has not been possible to sustain the change, mainly due to fear of going against the traditions. Mainly it has been the fear of unseen incidents such as pile disease which have been responsible for resisting change.

Chhaupadi also severely affects the Dalits and the poor, as the women of the family cannot cook food, and the male counterparts have to do this work and therefore cannot go to the work. This directly affects the livelihoods of the family. Where the husband is working abroad, particularly in India, the family must ask their neighbours to prepare food.

During the woman's stay in the cowshed (in Sarmali) or CHHAU KATERO (in Dhungachalna and Rugin), she is also at high risk of sexual abuse/rape, or being harmed by snakes or other wild animals. This creates additional psychological pressure on the women.

The period of menstruation is traditionally considered to be rest time for the women. However this study found that the workload of the women during this period is actually increased. This is mainly due to increased responsibilities for heavy outdoor work and caring for children so that they do not touch elderly people, food, milk as well as the other forbidden things in the family.

This practice of separation is affecting the women's health as they have to bath early in the morning even on cold days and they cannot get warm clothes. Likewise, the women cannot get nutritious food, and must live in unhygienic conditions. The women cannot use the nearest water tap, though in Rugin there has been a small change whereby women can now use the nearest tap and children no longer need daily bath.

c. Ownership over productive resources (Land, enterprises and livestock)

Usually land is registered in the male's name, be it husband, son or father. No cases were cited of land being registered in the name of female family members. However, in a significantly low number of cases land was registered in single women's, where she did not have a living son. Women have access to production, maintaining land and carrying out agricultural activities. In fact women do most of the agricultural activities. Most male respondents claimed that land is sold or purchased in consultation with family members. However, most female respondents felt that family consultation is only a formality and female cannot resist the decision taken by the legal owner, the male members of the family.

The table below illustrates the number of male and female land owners in all three VDCs.

Table No 2: Gender based land-ownership in the sample VDCs

Gender	Male		Female		Total	
	Number	%	Number	%	Number	%
Dalit	51	85	9	15	60	100
Others	50	83	10	17	60	100
Janajati	7	70	3	30	10	100

Source: Field Survey 2008

The table shows that out of total 60 Dalit respondents 85% respondents reported that the land of their households is registered in the male head of the household. Likewise out of 60 Non Dalit respondents 83% reported that the land is registered in the male's name. In the case of Janajati, 70% land is belongs to male of their households.

Most women have access to taking care of the cattle and livestock. Women are able to use milk but in case of meat they can use only the quantity decided by male. They can sell and purchase cattle without permission of the male members. In some households, females can decide to exchange their buffalos with the neighbours. However, most male respondents claim that only the males have sale and purchase rights of cattle and livestock (buffaloes/oxen) in their families.

d. Decision making at the household level

Table 3 below shows that the role of female guardians in decision making at the household level is minimal. Among 130 respondents, only 13 (10%) female guardians have made decision relating to the marriage of their subordinates, 15% in the case of participation in social community work, and 6% in the case of employment. Most of the female guardians involved in decision making were single women. In case of economic activities, male members in the family are the key decision makers in most cases. However, decision of marriage and employment are increasingly being taken by the individual concerns. Economic activities are mainly performed by males so self decision is obvious, and male and female guardians do not have a great role in decision making in the case of employment. In the case of marriage, elopement (*bhagi bibaha*) is increasing so the number of people making their own decision is high.

Table No 3: Gender based decision making in sample VDCs.

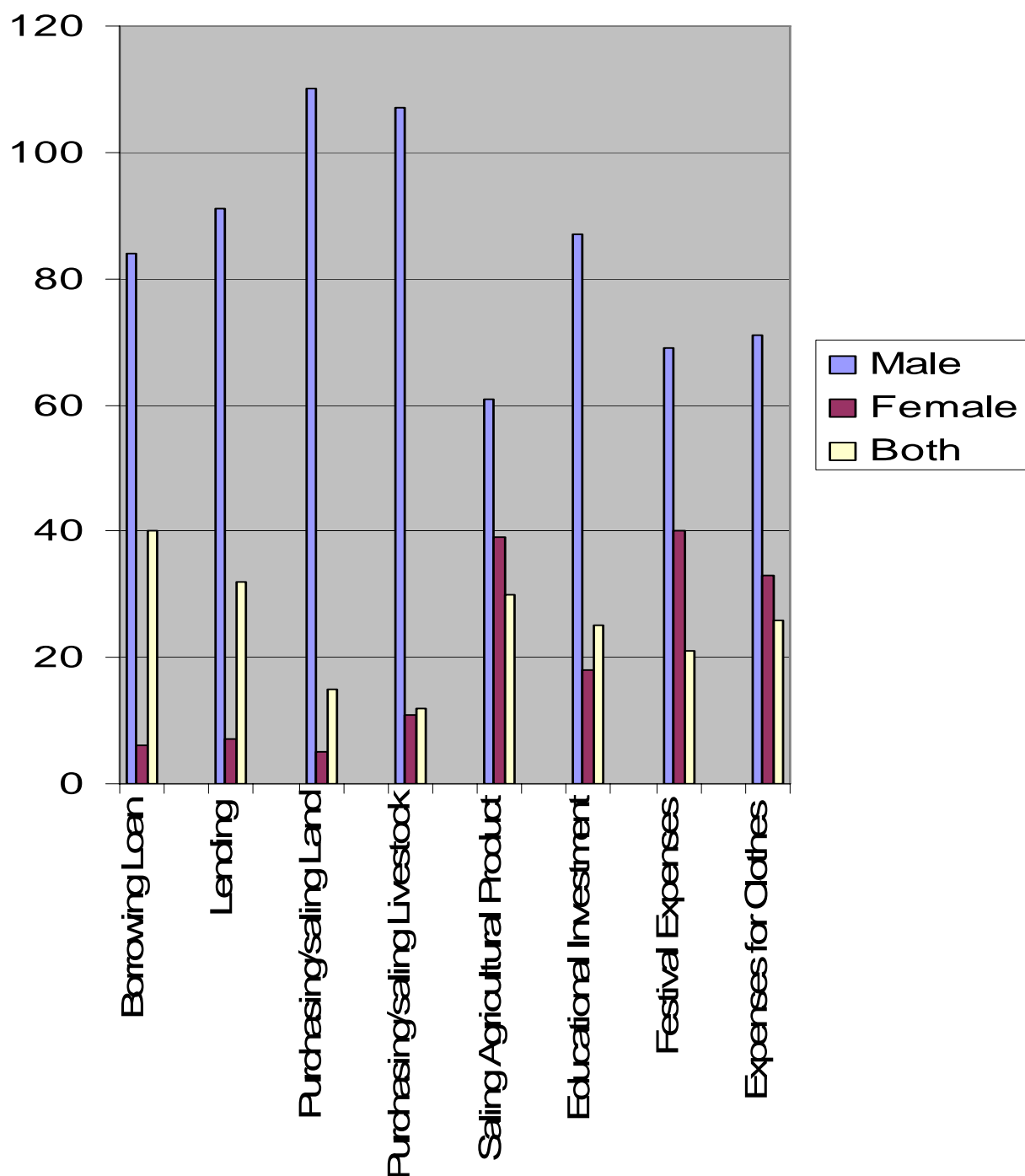
Decision at Household Level	Marriage		Participation in Social & Community Work		Employment		Economic Activities	
	Number	%	Number	%	Number	%	Number	%
Female Guardian	13	10	19	15	7	6	9	7
Male Guardian	67	52	64	49	77	59	76	58
Self	26	20	32	25	22	17	23	18
Family Consultation	24	18	15	11	24	18	22	17
	130	100	130	100	130	100	130	100

Source: Field Survey 2008

The table below illustrates gender role in various economic actives such as borrowing, lending, sale and purchase of cattle/livestock, land, festival expenses, agriculture products, education, and purchasing clothes. It shows that in all activities, the male making dominates the decision-making process. The number of women making decisions alone is minimal, though there are a significant number of cases where decisions are made jointly.

Graph 1: Gender Based Decision Making in Economic activities in sample VDCs

Gender Based Decision Making at household level



Source: Field Survey 2008

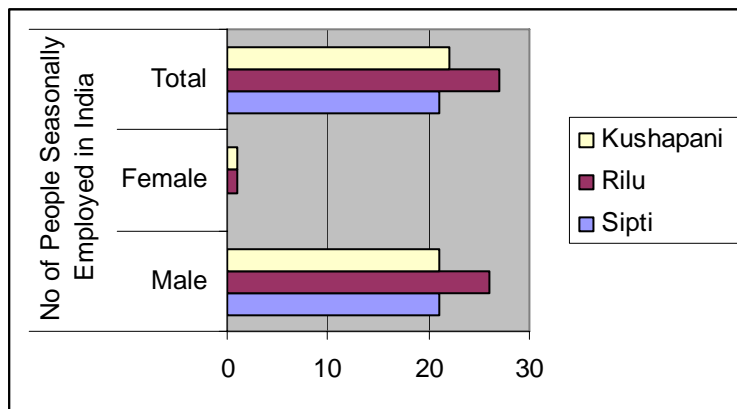
Women have no access to financial institutions. Even males have little access to banks and other financial institutions; generally, they have to borrow from local money lenders.

e. Mobility and employment

Local employment opportunities are very limited due to a lack of industry and other services in the area. People exchange labour for farming in their own limited land. Local males from all VDCs go to different cities in India for seasonal job opportunities, especially in construction and usually they spend about nine months in India. Due to severe competition and exploitation by the labor contractors, the people who go to India do not bring back much money compared to hardship they endure. It was revealed that women are not allowed by the family to go to India for job opportunities, except in the case of women going to India as a dependent to their husband or son.

The number of women going to India for seasonal jobs is significantly low according to the table below. This could be attributed to the traditional practices of the woman's role in reproductive activities only, social security of women, or the male ego driven by patriotic societal system. A deep rooted socialisation process prevents women from taking initiatives in seeking seasonal jobs in India, and they fear back-biting if they spend a long time away from home.

Graph 2: Number of People seasonally employed in India in sample VDCs



Source: Field Survey 2008

f. Public places, ceremonies and community development

Generally, women are allowed to participate in public places religious and social ceremonies and community development works in all sample VDCs. Though Dalit women are allowed to participate and pray, they are restricted in many other activities including preparing and having

"Menstruating women (*CHHUI BHAYEKA SWAINI MANISH*) are impure. Therefore, the god and goddess do not accept them. If any woman, in menstruation period, enters into the (worship places) *THANs*, the gods will be angry and the ghost will attack her and she will become sick. If any Ghost attacks anybody, s/he will not recover by allopathic medicine (*DAGDARI DABAI*). Only we can treat the person who suffers from such disease."

- A Dalit Dhami, Rilu

Pooja Prasad or performing Aarati. Likewise menstruating women also must refrain from all those activities, and are restricted from entering places of worship such as *MAHAKALI DEVI, DURGA DEVI, BAGESHWORI, MALIKA, GAURA* and *MATE THANs*, which are considered as holy or sacred places. But in all places (the *MATE THAN* or other *DEVI THAN*), the menstruating women are not allowed to enter. This is due to the deep-rooted beliefs and

practices of purity and impurity, whereby Dalits and menstruating women are considered highly impure.

Contrary to the prevailing inclusive policy of nominating at least 33% of women for local management committee positions (such as schools health posts, or community user groups) in most VDCs the number of female members is very low, making their representation a mere token. However, in the Water User's Groups and WRMC, female representation is at least 50%, and ever increasing. The number of female teachers in the school is also significantly low. Though government policy guaranteed at least one female teacher in each school, it was found that female teachers tended to be in the lower grades only.

In leisure time, male elders and children usually go to public places such as the tea stall and meeting places to spend time talking to friends, playing the carom board, cards, listening new information from political leaders/teachers or any other new comers like NGO workers, researchers and so on. However, the female elders and children stay at home and are involved in the household work. According to the female respondents, they can ask their daughter to help them and daughter will obey, but the sons do not obey their mother or sisters, and go to play or talk to their friends. Most of the male replied that it is their leisure time, and they came to the public place to pass the time. They said women and girls have their work at home, and so they prefer not to come to the public places. The men do not consider the household work as their work. Only men are seen working in tea stalls and other shops.

Most respondents argued that traditional practices, lack of education and awareness and the reproductive role of women are the causes to promote gender based discrimination at the public place and in community development works. Most people have faith in God and fear

"MATE God has supreme power. During the Maoist movement, one of the menstruating ladies entered a MATETHAN (a worship place of MATE God). She touched the Dhami and also spoke against the DHAMI system to the villagers. After four days, she died in an encounter with the government forces. After this incident, no one dared to enter there."

- Parvati Thapa of Dhungachalna 7

to go against traditional practices related to God. This incidence further substantiates the profound fear of the invisible power of God among the community people through a socialisation process.

Widows are restricted from performing Kanyadan, an event in wedding ceremony where the bride is handed over to the groom. This ritual is usually performed by the bride's parent. If only the mother is surviving then she is not allowed to perform this ritual and the

bride's brother will take over this event jointly with his wife. The widows are generally considered inauspicious and the wedding ceremony is an auspicious occasion where inauspicious persons are restricted.

Similarly, women are not allowed to attend funeral processions. The reasons attributed to this restriction include the fact that women are considered more emotional and it would not be possible for them to tolerate the agony, or that the attendants of the funeral procession need to be fed with *khaja* (tea and snacks) which the women are required to prepare instead of participating in the procession. The last reason is related to *sati pratha*, a custom in which the women used to burn themselves with their dead husbands. Female members of

the family, along with the wife of the deceased used to attend the funeral. But now that this custom is abolished, no women are allowed at the funeral.

g. Access to resources (Forest, Water, Physical, Infrastructure, and Education)

Water: Both male and females in Dalit, non-Dalit and Janajati communities have equal access to water. Usually, the females fetch drinking water, wash clothes and bathe their children and themselves. But the female cannot decide where to fix the water tap, when and where it should be repaired.

Only males decide about the management and maintenance of the drinking water supply. As mentioned previously, menstruating women are not allowed to touch the water tap and they are not allowed to visit the water tap stand area. In Kushpani however, there is no restriction on the menstruating women from touching and using the water tap, where it is a constructed piped water tap, though the restriction does apply to traditional

"I was bold enough to make a change by drinking water in the tap where, a Dalit menstruating woman was bathing. I did not tell this incident to any one and was sure that I would not have any trouble. But after a day my lips swelled out. I took bath and went to Dhalpura, a religious place and made the commitment by offering some strips of the different color clothes (Dhwaja pataka) that I would never touch a female with menstruation. After this event I am always far from a menstruating female and behave accordingly in the home."

-Nani Babu Sarki- Dhami of Rugin

water sources such as well and spring. Women are engaged in watering crops from irrigation and cleaning the canals but are not engaged in its management, which is controlled by men in most cases which involvement of very few women.

Forest: Usually, women fetch fire wood and fodder from the forest. Though women are members of the forestry user committees, the men influence most decisions. This is the case even where there are fewer male members on the committee than female. *Petari Community Forestry Users Group (CFUG)* of Rilu VDC ward No. 4, 6 and 7 was established in 2003. According to the participants of Rilu Ward No. 6, 7 and 4, The CFUG was led by women (including Dalit women) who held decision-making positions. The committee worked hard and succeeded in conserving the jungle from deforestation. Most of the users were happy and they were following the rules and regulations of the CFUG. In 2006, new CFUC was formed by the general assembly. Male and Non-Dalits became the leaders and decision makers. The new committee blamed the older committee for being un-transparent and stated that it did not handover the documents and accounts to the new committee. Following this change, no one followed the rules, and the jungle is being cleaned and converted to barren land.

Education: Parents prefer to send their sons to school. They are not confident in the opportunities available for girls after education. They believe that even if the girls get the higher education, they are meant to remain at home, whereas sons will have to go outside to earn money for the family in the future. Dalit women have very little access to the education sector, mainly because of their work-load, traditional practices and risk of humiliation in the school. In the recent past, the level of awareness has been raised significantly, and this has promoted the enrollment of girls at least at the primary level. The critical observation prevails that the attendance of girls was very low. The number of girls

dropping out suddenly increases after completion of grade 5 in most schools observed. One of the reasons for this is the distribution of cooking oil to the girls up to grade 5 only. Some teachers argued that parents send their children to school from the age of 10 and above. The girls will be 15 to 16 years of age when they complete primary school, and this is the age of marriage for girls in that area. The parents prefer to teach the girls to perform household work properly so that they will be good at housework in their husbands' home after marriage. But the boys do not have to go another's home and they have to earn money to maintain households' expenditure. Therefore, parents prefer to send their sons to school even after the primary education.

It was encouraging to note that there are cases of daughter-in-laws attending school in

CASE STUDY 2
Daughter-in Laws Started Attending School in Sipti

Maya Demi Dhami (Chhetri) is 21 years old, a married woman and studying at grade 11 in higher secondary school ward no 7 of Sipti Village in the Darchula district. She has two children and her husband is also student of a bachelor degree in a college outside the Darchula district. Maya has to face several problems in completing secondary education as she is the eldest daughter with six younger sisters. She had to meet her education expenditure by raising chickens and selling the eggs, in addition to supporting her mother in domestic work.

Her mother-in-law who is an active social worker and member of several community user groups along with her husband are instrumental in motivating her to attend the school. And she admires both of them for allowing her for supporting her in fulfilling her quest of higher education. But even now being a daughter in law she has to face several challenges to continue her education. She reveals, with tears in her eye, that being a daughter-in-law it is not so easy to continue education due to several customary practices such as taking meals after all family members eat, cleaning utensils, taking care of cattle, cleaning clothes and a lot of other agricultural work.

"Maya is quite energetic and self encouraged and is committed to continuing her education as an inspiration to many other daughter-in-laws in the village" says her school teacher Jagat Singh Chaiser of Shree Ganesh Binayak Higher Secondary School in Sipti.

many places, mainly due to increased awareness, individual commitment and job opportunities created by NGOs for women.

The students, mostly girls, were forced to leave school as the bread earners were outside the country and the girls have to help their mother in her household work. In this case both poverty and the work-load of women has reinforced the fact that girls have limited access to education. Boys are also forced by parents to leave school in the middle of their education to go to India to earn money from construction labour.

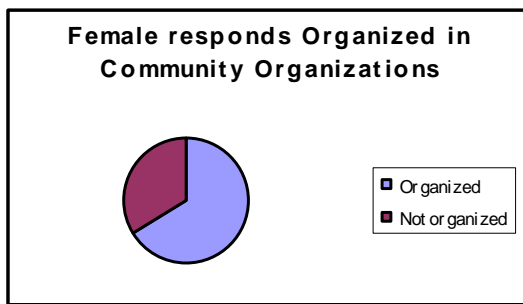
Physical Infrastructure: Construction or repair of a thatched roof by women is considered inauspicious and women are not allowed to do this. It was also observed that women initiate any such activities. A woman in Dhungachalna has not been able to repair her roof as her husband has been in India for the last five years and other male members of the community have not helped her. As a result the roof is about collapse.

h. Community representation in local institutions

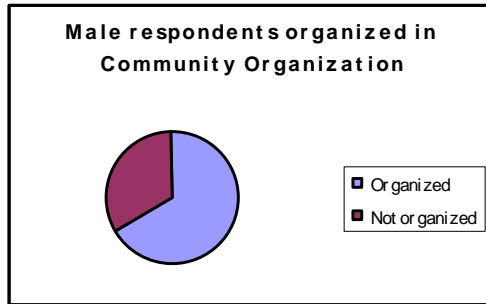
The women (Dalit, non-Dalit and *Janajatis*) are organised in many community groups, mainly savings and credit groups. These groups are usually promoted by I/NGOs and community based groups such as the Poverty Alleviation Fund, DLGSP/VDPs. Out of a total 130 respondents, 98 (55 male and 43 female), which is 75% of respondents, reported that they are organized in various types of community organizations.

Graph 3.1 shows, 86% of organized male respondents in various community organizations whereas graph 3.2 shows that 66% women are organized in various community organizations. However most of the male respondents reported that they are in key posts such as chair person, secretary and executive committee members whereas the majority of female respondents (73%) reported that they are organized in savings and credit groups as a members and their responsibilities is to deposit savings every month.

Graph 3: Male and female involved in community institutions in sample VDCs.



Graph 3.1



Graph 3.2

i. Reproductive health

Women can decide to go sub-health post while their children get sick. But the women cannot decide to go sub-health post for a check-up of their own health without permission of their husband or their mother-in-law. Men can go to the sub-health post when they want.

Most respondents reported that the women in the sample usually deliver their babies at home and often not are attended to by skilled health workers. This is mainly because of the traditional concepts among the mother-in-laws and other female members of the family. They do not foresee any need for women to deliver at the hospital. Only eight, three Dalits and five Non-Dalits, out of 130 respondents delivered at the health institution in the sample areas, despite the fact that even the health post in Sipti has delivery care facilities. Usually, women are encouraged to visit antenatal clinics where iron and folic acid tablets are distributed. Maternal Child Health Workers and Female Community Health Volunteers are actively engaged in promoting safer motherhood in the villages. Most of the female respondents reported that pregnant women do not want to go health facilities mainly because of the male health workers attending the deliveries and ANC clinics. The families are reluctant to take the pregnant women to the health facilities for delivery also because of the location of the birthing centers which is often very far from the villages. Male members are not allowed to touch the women after eight month of pregnancy up to the eleventh day of delivery. Since men have to carry the pregnant women to the health facilities and get

them back home after delivery, this presents a difficulty, as women about to deliver are considered 'impure'. Most women in the village were not aware of the Government implemented "Safer Delivery Incentive Project" that provides a cash incentive to the women who deliver in the health institutions. The pregnant women are not taking any supplementary nutritious food to meet their additional requirements.

j. Social security and humiliation

Females are less secure than males in society. Women do not dare to go to the police station if she is victimised by someone but men can easily go in such cases.

A few respondents reported cases of humiliation on different occasions. One woman in Kushapani felt humiliated by her brother, who did not allow her to attend the wedding procession of her other brother. She was told that being a daughter she cannot attend the procession, and even her mother took her brother's side and did not allow her to attend the procession. As a result she wept for the whole night for being a daughter. Had she been a son she would be enjoying her brother's wedding. Prevailing socio-cultural practices do not allow women to attend the wedding procession. This incident happened some twelve years back, now women have slowly started attending wedding processions.

In Rilua Dalit women were not allowed to fetch water from public tap in another cluster, just because she was a Dalit. She was scolded very badly by the non-Dalit women. The non-Dalit women threw water and she was forced to run away. This incident could be attributed to many causes, such as a lack of power due to the smaller number of Dalits in the community and more specifically women. Secondly, the Dalits are totally dependent on the Non-Dalits for their subsistence livelihood, non-Dalits being their patrons. Dalits are trapped in a vicious circle of traditional socio-cultural, economic and other systems and is very difficult to break this 'knot.' The Dalits have no other choice than to tolerate the discrimination even if they have to bear humiliation.

In Sipti a woman reported that she had to skip the school at least five days in a month during the menstruation mainly because she was humiliated initially by her female classmates and subsequently by male classmates. She used to feel that had she been a son she would not have to skip the class and would have been getting good results. Now she is married and attending grade 11 in the school as a daughter-in-law. She does not skip school now and this practice is gradually reducing in the community.

k. Work load and discrimination in work and wages

In all three sample VDCs women work for about 18-19 hours every day whereas men work only for about 15-16 hours. Since women usually are responsible undertaking agricultural work combined with other housework, they do not have any leisure time throughout the year. Due to increasing awareness, girls are attending school but they are forced to complete their household activities before attending school. As a result they are overloaded and are forced to dropout before completing their education.

If men are limited to only household works such as cleaning utensils and taking care of the house then who will go outside home to earn? How can men earn with hard work and sweat and also work at home like women?
- An Elderly Woman

Boys on the other hand, have less work at home, and have more time to concentrate on their education only. Early in the morning, the mothers wake up their daughters so that they can help her, whereas they do not wake up the sons because they do not obey what their mother says.

Girls are involved in cleaning rooms, cleaning utensils, fetching water and washing clothes but boys are not involve in such work. Girls are also helping their mother in carrying fertilizers, collecting saplings and carrying firewood from the forest. Mostly girls go to take care of the cattle and oxen (*GOTHALA*). Most of the participants said that the son will have to go outside (India and other places) to earn money. They do not have to do domestic work like women do.

During planting and harvesting seasons of paddy, barley and wheat (From April to July and October to December) males return from India to support the family and go to the field for agricultural work. Most males who do not go to India and are not engaged in other work such as road construction, lumbering, carpentry, do not work other than in the planting and harvesting time. The women prepare meals for the men and go to the field by taking the meals at 10am and join with the male to work in the field. Both male and female go back home from field after 5 or 6 pm generally.

Generally the women and girls clean the utensils of the evening meal in the evening on bright nights (when the moon gives light) and in the following morning on dark nights (*JUN LAGEMA BASA BHADA CHHOLNE JUN NALAGEMA CHHAKALA CHHOLNE*).

In Sipti, it was observed during the research that the women are spending the majority of their time fetching firewood from the forest which is located far away. The men sit in the fireplace gossiping until late at night, burning the wood collected by women. This is mainly due to deep rooted patriarchal feeling among men.

I. Food distribution practices

Usually, girls and women take meals last in the family. They have to serve the food first to the elderly people, male members and children of the family before taking food themselves. They have to make do with the remaining food after the males, elderly and children eat. On the other hand they prefer to provide nutritious food to their sons first by considering that the boys will have to do hard work in future to earn money for the family. They provide such food to daughters after providing for their sons. Because of this, the women are malnourished compared to the men and it is even more difficult to go outside to do hard work.

A common practice in the community suggests serving meals to the daughters-in-law last. If there is more than one daughter-in-law, the older one serves the food and the younger one has to clean the utensils and kitchen after eating. But all daughters-in-law eat together and they have to make do with what is left over after the other family members have eaten. During pregnancy, most Dalit women are not fed properly and as a result they become anemic, which creates danger in the delivery of their babies. After delivering babies, the women (both Dalit and Non-Dalits) are fed *тели-bhat* (rice fried in mustard oil). This is not sufficient to meet the nutritional requirements of lactating mothers. However, discrimination in food supplies to the mothers delivering a son or a daughter was not reported.

1.1.2 Caste Based Discrimination

The information on caste based discrimination is presented in two sub parts. The narrative descriptions of prevailing social systems, practices and customs are presented analytically in the first part. The second part includes the current situation of Dalits in terms of access to resources, representation in community institutions, mobility and employment, participation in social and public ceremonies, workload and social security.

a. Prevailing beliefs and practices which reinforce discrimination

Untouchability: Like in other parts of Nepal, discrimination marked by differences in touchable and untouchable status is one of the major social practices in the study area.

Despite the law declaring untouchability as illegal in the New Civil Code in 1963, the practice still occurs in the VDCs. This practice is based on the Hindu philosophy of purity and impurity but this is practiced by both Hindu and some Janajati. The Non-Dalit people perceive that their objects become polluted if touched by Dalits. Based on this belief, Dalits are discriminated in entering the temple and worship places, eating together in parties and food stalls, or taking *Prasad* by Non-Dalits. Such inherent discrimination is practiced in the denial of entry, services, access to common resources, kinship and/or social relationships, participation, forced labor, dominance, atrocities and social boycott. Water is one of the main things which is very sensitive to touch. A Dhami of Rilun 5 said, "If any Dalit enters there, the Goddess or God will be angry and s/he will get sick. We can identify that by mantra. Dalits are an impure caste. They eat buffalo and live in bad sanitation. Therefore, they are not suitable for entering into sacred place and take *PRASAD*." Like the Dhami, the Non-Dalit people follow the belief of 'untouchability'.

Water, milk and other wet things are considered to become polluted when touched by Dalits. However, dry things such as rice, vegetable and fruit are not considered to be polluted even if a Dalit touches them.

Khalo System: *Khalo* is a central harvesting place where Dalits collect crops or food grain provided by the *Gosains* (Masters). Generally Dalits collect food grain twice a year, during the harvesting time, as the service that Dalits provide to the landowners within that particular year. The process of collecting food-grain is called *Khalo* and the system of providing labour service and taking food-grain is called the '*Khalo* System'. This is a socio economic relationship between Non-Dalits and Dalit. The Non-Dalits are considered as *Gosain* or *Rithi* (patrons) and the Dalits as *bhage*, (the client).

In this system, Dalits (especially the blacksmiths) are supposed to make and repair ironware such as agriculture tools, other metal utensils and also perform other hard work in the *rithi's* house for the entire year. For the service, the *bhages* are entitled two to three *supo* (one *supo* equals

"I have to make agriculture tools such as a sickle, plow and other utensils for my Gosain (The land owner) for whole year and I get only about three supo, (which is 15 kg) of rice, which is not sufficient to feed my family even for one month. I have no alternative. It was my fate that made me Dalit. There are no opportunities and I have no other skills."

- Dane Kami of Thara Village

to about 5 kgs) of grain during harvesting period, from the *rithis*.

Beside making agriculture tools or stitching clothes in patron's house for whole year the Dalits are supposed to work as an unpaid labor during weddings, other social events and feasts. Dalits are supposed to clean the place for feast, blow trumpets and perform other hard work. Sometimes Dalits are paid extra rice, sometimes a small amount of cash and also offspring cattle for this additional piece of work that they perform occasionally. The socio-economic relationship established in the *khalo* system is further tightened in big festivals such as *dasin*, *tihar*. If a buffalo is sacrificed by a patron in any festivals or offered in a temple, then Dalits are entitled to get the whole buffalo, whereas if goats are sacrificed, then head is given to the *phulpate*, (one who worships the animal being sacrificed), the tail is given to *kami*, (who makes the tool being used to sacrifice) and the stomach and intestines are given to *damai* (who blow the trumpets during the sacrifice). The Rithi (patrons) allow only their *bhage* (clients) Dalits only, who help them for the whole year in various occasions and festivals. This system has ultimately forced the Dalits, not only to act as authorised labour but also to be dependent for their livelihood on their patrons. As a result, the Dalits have little decision making power and are forced to obey what their patrons ask them to do.

This system might have started when the land-owners required agricultural labour and other services such as tailoring, repairing of equipment and so on. The land owners asked the occupational castes mainly considered as Dalits to provide their services and in return the land owners took responsibility for their livelihood, especially the food grain. Gradually the exchange of labour services and food grain developed as a socio-economic relationship between the service providers and the land-owners. The service providers totally transformed into dependent labour and worked as semi- bonded labour in the landowner's home. Over the generations, the land-owners became patrons and the Dalits became their clients. Most of the Dalits have insufficient land to survive themselves by the product of their own land and therefore they have to depend on the landowners. This practical problem enforced the *khalo* system to prevail in the rural villages. The misconception of untouchability, based on Hindu mythology and restriction against Dalits to become involved in other occupations or business is also reinforcing this system in the villages. Due to the lack of opportunities to maintain livelihoods, Dalits are compelled to tolerate this discriminatory practice.

b. Factors and actors to reinforce and follow such practices

On the basis of observation, interaction and analysis of the field based study, it can be concluded that main effects of existing practices of discrimination are psychological, economic and political. Concerning social and legal effects, responses varied depending on their age, sex, education, level of awareness, and organizational affiliation.

The psychological factor of caste discrimination is the root of all problems. Economic, social and political effects are also directly associated with psychological factor. Centuries of caste-based untouchability have brutally damaged the psychology of Dalits paralyzing their efforts not only to get rid of developmental problems associated with food security, education, health, etc. but also to protest against such inhuman discrimination. Many Dalit respondents felt that a positive psychological attitude is a powerhouse of success but if turns negative then it paralyzes the individual. Many non-Dalit respondents argued very

strongly that it is not the non-Dalits who have destroyed their self-confidence but it is their own inferiority complex that is responsible for such a sad state of affairs.

Inferiority complex & lack of self-respect and self-confidence: Most of the Dalit respondents who have experienced untouchability while drinking tea or eating food, whether they are alone or with others, feel hurt and almost in tears. Non-Dalit political leaders, teachers and officials often make different excuses not to take food or tea in a gathering. Often they do not go for a second helping after Dalits have taken food. In such situations, Dalits feel worthless and helpless. Dalits are socialized in such a way that they take caste-based un-touchability as natural and accept the fact that they cannot even keep buffaloes or cows to sell milk in the bazaar.

Attitude to accept silently rather than to protest or revolt: Many Dalit respondents said that they have attitude of silent acceptance of caste-based discrimination due to their inferiority complex. For example, last year, some Dalits made efforts to protest against an issue to enter a Bhagawati temple while performing *pooja* in Rilu 6, Bajhang. *MALLO JATI* "upper caste" peoples were prepared to confront them, and they had planned to beat the Dalits leading the process. Later, the Dalits themselves cancelled the protest with a belief that even entering in the worship place would not change the situation of Dalits overnight and that the confrontation would disturb the age-old social harmony. This recent event further perpetuates the long practiced attitude of accepting injustices and practicing a culture of silence.

Acceptance of discrimination as fate: Most of the respondents said that although they now know that untouchability is socially constructed and all of them were systematically socialized from their childhood to accept un-touchability as their fate written by the *Bhavi* (fate). Some respondents still believe that it is their fate and can not blame others for discrimination.

Often Dalits face difficulty in getting access to legal services as they do not get justice even if they complain to police, VDCs, district offices and courts. Dalit respondents from Dhungachalna, Achham said that when their VDC Vice-Chairperson himself has been the victim of caste-based un-touchability in the VDC, how can the ordinary Dalit people complain against such practices? The Dalits of the sample VDCs, therefore, do not trust that laws are protecting them from caste-based un-touchability.

Dalits are generally not allowed to write their family names in citizenship certificates. Instead, they have to show their caste identity. This is because of similarity of many family names of Dalits and Bahun-Chhetris. For example, both Bahun-Chhetris and Dalits use family names such as Sharma, Koirala, Ghimire, Risal, Gautam, Bohora or Bogati.

Most of the Dalits' traditional occupations are stigmatized by the society and even if somehow they try to continue it they cannot compete with the products available in the market at low price. Low price readymade clothes, shoes, utensils etc. have systematically displaced the means of livelihood for Dalits. A Biswakarma had opened a cosmetic shop in a Dalilekh bazaar but he was forced to close it as other Non-Dalit shopkeepers would never cooperate with him. Many respondents of all six sample VDCs reported that Dalits could not keep additional water buffaloes so that they can sell milk and milk products. Often they keep one or two buffalo for their own household consumption.

Low representation of Dalits was found on VDC councils and committees in all 6 sample VDCs. Similarly, there are only a few representatives in community institutions, such as community forestry users committees, water users committees, school and health posts management committees and so on. Taking advantage of illiteracy, poverty and lack of awareness, major political parties (mis)use them as "vote banks."

Some Dalit respondents believe that most Dalits, including leaders and activists are not aware of human rights as they were not covered by awareness raising projects of donors, (I)NGOs, and human rights organizations.

A number of factors are found to be predominant in caste based discrimination. Due to caste-based un-touchability, Dalits are treated as second class citizens by the State, all Dalit respondents from the study areas said that local administrators treat them like second class citizens. The vast majority of Dalits in all study areas are not aware about their basic rights due to lack of education, poverty

and failure of development projects to reach them. There is no doubt that caste-based discrimination prevents them from getting access to education and benefit from development activities. But confusion still persists over whether to start the programs to fight against caste-based un-touchability or to raise levels of awareness.


These social factors such as lack of self-confidence and extreme poverty have an indirect link with caste-based discrimination. Some Dalit intellectuals, however, have suggested that the reasons for caste-based discrimination could not be limited to these factors only as there are many other hidden factors.

Health problems: Many Dalit leaders and Non-Dalit intellectuals from all study areas mentioned that Dalits suffer from different diseases such as uterine prolapsed, malnutrition (anemia), high maternal and infant mortality, skin diseases, worms, diarrhea, tuberculosis, asthma and other sickness/illness.

Violence against women: Some Dalit women become victims of violence, including sexual abuse and occasional rape. Many Dalit respondents said that rich and powerful Non-Dalits often tend to think Dalit women as their "own property". Even if they sexually abuse Dalits, neither the society nor the local administrators would punish them. They are, therefore, further encouraged to engage in violence against Dalit women.

CASE STUDY 3
Inter Caste Marriage Rejected by Brahmins Family

A 23 year old Brahmin boy of Kushapani, Dailekh has married a 20 year old Dalit girl in December 2006. Now the couple has a nine months old son. The couple had eloped to Nainital of India and spent a couple of months there. After three months, the couple returned home but the boy's family (Brahmin) rejected them and restricted them to enter the home. The couple was forced to live at the girl's parental (Dalit) home. Now they has constructed a new house with the help of the bride's brother and the Dalit villagers and started to stay in the new house.



Problem in inter-caste marriage relationship and family disintegration: When Dalits are engaged in inter-caste marriage with Non-Dalits, it generates tension and problems in their families. Often either the married couple has to divorce or break their relationship or leave family to go and live elsewhere. And they have to face many difficulties for their livelihoods as most Dalits are poor and landless. They also have do not have capital, education and modern skills to start enterprising works.

Religious-Cultural: Some respondents mentioned the following two religious-cultural factors of caste-based discrimination:

CASE STUDY 4
Dalit do not have to wash Utensils any longer

Kabi Subnar (Kami) is a Goldsmith who operates a small gold stall in a rented house in Khambagade Baza, Kushapani. Every day, he buys a cup of tea from a tea stall run by a Brahmin family a little bit farther to his stall. The members of this family do not ask him to wash his cups after he pays for it. However, they bring the cup into the tea stall only after they wash it out. They do not allow him to touch their oven where they cook their family food. Ksbiram and the brahmin family's children are friends and play together in the street. However, Kabi's children are not allowed to enter the house of their Brahmin friend.

Both Dalit and Non-Dalit respondents opined that Dalits have rights to exercise their religious rights, including entry in the temple. Non-Dalit respondents were of the view that the society is not prepared to change overnight whereas the Dalits are impatient for quick changes and want to exercise their rights immediately. They also said that it has created a confrontational situation in many places. They, therefore, suggested Dalits not hurry in exercising their rights; instead they should move forward slowly. Dalit respondents, on the contrary, do not agree with such views. They argue in favor of fighting

against caste based discrimination rather accepting it as they have to suffer in both cases. They further argue that fighting is expected to get some result sooner or later than accepting it which they have done for years.

Weak dalit movement: Compared to other noted movements in Nepal such as the women's movement, community forestry movement and land rights movements, the Dalit movement is yet to be strengthened. Without any doubt, the Dalit movement has achieved many successes that include promulgation of Nepal as a country free from untouchability. But in practice, caste based discrimination in the form of untouchables is still practiced predominantly in far western Nepal. Responses from the contributors and the observation of the study team reveals adequate evidence to conclude that the main bottle-neck is untouchability within Dalits themselves. Ironically, the Dalit communities have difficulties in accepting this bitter truth whereas other so called high caste people are making this as an excuse to safeguard the caste based discrimination. Unseen 'tension' between Dalits and so called high caste people on this issue is impeding the Dalit movement in achieving its desired result.

c. Access and control over resources

Various studies illustrate that Non-Dalits do not allow their Dalit neighbors to collect water from sources that are used by them for their domestic use (Bhattachan et al 2001; Onta et al 2001). However, this was not confirmed by Dalits of all places, covered by this study. Especially, newly established/constructed water tap stand are open to both Dalit and non Dalit in the study area. But there are still discriminations in old sources of drinking water. It was shown that Non-Dalit households in all these areas are unwilling to use water touched or offered by Dalit neighbors. Unlike water, people believe that there are materials that cannot be polluted merely by the touch of a person. For example, people, religious places, forest products like firewood, timber, and grass and leaf fodder. As a result, the issue of caste-based discrimination does not arise concerning touching these products. Yet, the Dalits that participated in our case study reported that the issue of respect still arises. It

CASE STUDY 6

Discrimination within Different Dalit Castes in Kushapani VDC, One Sarki Dalit restricted to a Damai Dalit to fetch drinking water from a common water tap. Damai Dalit is considered as lower caste than Sarki Dalit. Sarki considers that Damai are impure than the Sarki. The Damai registered a writ in the police post against the Sarki. The police called both parties and resolved the case by making aware the Sarki on the rights of all caste to have equal access to common resources.

would appear that Non-Dalits would like Dalits to treat them in a respectful way and that the division of labor benefits the Non-Dalits, in that more tasks are assigned to the lower-caste members.

Un-touchability as a form of social discrimination can be observed in most rural areas. It is highly manifested in domestic and religious sectors compared to that of the business sector. Such discriminatory practice

even occurs among the various castes within the Dalits themselves. See the box (case studies) that substantiates the experience of prevailing practices.

d. Attainment of education

Caste based discrimination is not seen in the schools. According to the respondents, such practices had been eliminated during Maoist Movement. Before some years, Dalit students were not allowed to drink water from the same water pot from which Non Dalit students and teachers drink water. Dalits had to bring separate pot and glass for drinking water, but now all the students and teachers use the same pots and glasses.

CASE STUDY 5

Dalit Boy did not Touch the Water Pot

One school boy (13 years old) came to drink water at the water tap near his school. There was a water pot which was left by a Non-Dalit person to fetch water to his tea stall. The Dalit student looked around the tap and waited for somebody. The researcher went there and asked the boy why he was standing. The school boy replied that he was a Dalit and was waiting for some Non-Dalit friend to take out the water pot so that he could drink water from the tap. The researcher took the water pot out from the tap and asked him to drink water. After then the Dalit boy drank water and went to the classroom.

Observation of school attendance in all VDCs suggests an increased number of Dalit students both boys and girls, mainly in the primary level. However, the number of Dalit girls in secondary level was found to be less compared to the Dalit boys. During the Field Study I and II, a total 21 primary schools were visited and observed. In that observation, it is found that number of Dalit students both boys and girls, mainly in primary level are approximately equal. Table 4 below shows the number of school students in primary level.

Table No 4 Number of school students at the primary level. (Figure within parenthesis indicates percentage)

Grade	Total Student	No of Students			
		Dalit		Others	
		Boys	Girls	Boys	Girls
1	1403	96 (7%)	73 (5%)	702 (50%)	532 (37%)
2	1232	81 (7%)	67(7%)	603 (49%)	481 (39%)
3	945	67(7%)	35(4)	520 (55%)	321 (34%)
4	525	41(7%)	19(4)	302 (58%)	163 (31%)
5	402	31(8%)	14(3%)	253 (63%)	104 (26%)

Source: Field Survey 2008

The table above clearly shows the decreasing percentage of female students as the grade increases. One of the reasons of increasing enrollment of Dalit students in primary school is that the government policy of providing scholarship to the Dalit students.

In case of 4 secondary schools observed during the field visit, the number of girls was found to be fewer compared to boys in case of both Dalit and non-Dalit students which is very low compared to the figures in primary level. The table below shows the number of students in secondary level.

Table No 5: Number of school students in secondary level. (Figure within parenthesis indicates percentage)

Class	Total Student	No. of Students			
		Dalit		Others	
		Boys	Girls	Boys	Girls
8	120	12 (10%)	5 (4%)	87 (73%)	18 (15%)
9	103	9 (9%)	2(1.94%)	79 (77%)	13 (12.62%)
10	99	7(7%)	3(3)	81 (81%)	8(8%)

Source: Field Survey 2008

e. Employment

Employment opportunities at the government sector is limited and most Dalits have to face a tough competition to get job mainly teacher. Because of this Dalit even after completing high school are compelled going India for semi skilled construction and other type of labor. This also discourages other Dalit to complete the education. However, few number of Dalit teachers working in the school reported non discrimination practice within the school. They do not have to face humiliation and other type of discrimination just because they are Dalit.

Table No 6 Mobility of males and females for different purposes

Purpose	Others		Dalit		Janajati	
	Female	Male	Female	Male	Female	Male
Study	0	11	0	1	0	1
Employment	0	2	1	0	0	1
Labor	0	13	0	14	0	0
Others (Treatment)	0	1	0	0	0	0

Source: Field Survey 2008

The table above shows that number of Dalit and non-Dalit women going outside their village for various purposes is significantly low with only one Dalit women who has gone outside the village to work as a teacher.

f. Public places, ceremonies and community development

There are some places of Gods and Goddesses (*DEWATA or DEVI THAN*), such as *MAHAKALI DEVI, DURGA DEVI and MATE*. The *THANs* are considered as holy or sacred places. Dalits are not allowed to enter in the places. The Dhamis in the community reinforce that entrance of Dalits in the worship places will make Goddess or God angry and the person entering will get sick. Therefore, they are not suitable for entering into *DEVITHAN* and take *PRASAD*. Dalits can enter and perform Pooja in *MATE THAN* because the *MATE DEVATA* belonged to Dalits.

Within this area, caste based discrimination is manifested in different ways. Dalits bearing an untouchable status are not permitted to work in enterprises such as, tea-stalls, restaurants, or hotels. However, some Dalits have started to establish some tea stall and food establishments in Dhungachalna VDC, Achham. Furthermore, non-Dalits in the study villages do not buy milk from their Dalit neighbours. Such a practice has discouraged the Dalit people of this region from being involved in businesses related to the production and sale of milk and milk-based products.

In older days Dalits were forced to clean the utensils that they have used in the public places such as eating establishment and others. But in recent past these practices have been abolished and no Dalits clean utensils that they have used in public places. Even in the case of tea stalls and restaurants, no cases were found in any of the study areas of any entrepreneur demanding that Dalit clients wash their cups and utensils after they paid for food and drink. However, in some places though they do not have to clean they have a fear of being humiliated and would rather not eat there.

CASE STUDY 8
A Priest Refused to Have Tea
A priest in Sharmali village in his regular visit to a local shop for his morning tea refused to drink a cup of tea one morning just because he knew that one of the members of this study team happens to be a Dalit woman. But he pretended that he is not practicing discrimination between Dalit and women and attempted to justify his refusal to drink a cup of morning tea in the shop with an excuse that he is fasting that day. But later the shop owner confirmed that his refusal was just because of Dalit woman in the shop.

The Janajati also excludes Dalits in the same way as the people of Non-Dalit caste groups. Non-Dalits wells are not openly allowed for Dalits. If needed, Non-Dalits bring the water out from the well for Dalit and Dalit fetch water. It is believed that the flowing water of tap is touchable. But the water in the well is untouchable. Further, the water in naulas does not flow and once touched by the impure can not be used by others. But water in the tap stand regularly flows and water made impure by Dalits flows so it is allowed to touch. Non-Dalit people fetch the water first then only the turn goes to Dalits. If Dalits takes water from the tap before Non - Dalits, then they first sanctify (purify) the tap and before filling the water bucket. But menstruating women of both Dalit and non-Dalit households are strictly forbidden to take bath and washing clothes in the *Neula* and taps. This ritual is found identical at Dhungachalna, Achham Samali, Baitadi and Rugin, Bajura.

2. MAJOR FINDINGS

2.1 Gender Based Discrimination:

- **Women forced to remain with limited power, access and control:** Despite the legal provision of equal property rights, women do not have ownership over household assets. Even now, the daughters are considered as a dependent of their husband's family and are not treated as one of the rights holders of paternal property. Albeit women have heavy input in agricultural and livestock production, they are entitled to consume the quantity decided by the male members of the family without any power to decide on sale or purchase of the land, house and agricultural supplies. However in case of the female headed household, though the land and other property is registered in the woman's name all other decisions are taken in consultation with other male family members.

Often the key decision makers at the household level in both Dalits and Non Dalits are male family members in career development, marriage and economic activities in general. In very few households the decisions are taken in consultation with other family members. It was clear in table 3 and graph 1 that a significantly higher number of males than females make self-decisions related to marriage and employment. However, the decision making process among Dalits and non Dalits is heavily influenced by male members. Among Janajati respondents, key decisions at the household level are taken mutually between male and female members.

Women have access to the use of natural resources such as forestry and water. However this is because women have to fetch or carry those things from far distances. However women do not have control over the decision making and management of these resources. This is mainly because of the balance of power between men and women. It is hard for a man to treat women as having the same status or an equal footing, due to deep rooted and socialized practices in both males and females.

Generally the role of women in the management of natural resources is limited to fetching water, fodder, saplings and firewood etc. Women have a minimal role in other dimensions of management such as decision making, controlling, influencing and coordinating.

- **Increased school enrollment of girls but minimal attendance:** In the recent past the enrollment of girls in the primary level classes has increased. This is mainly due to the enrolment campaign launched by the government, increased levels of awareness among the parents and increased accessibility to the primary school. This again could be attributed to deliberate intervention of I/NGOs, some conducive government policy and ever increasing levels of awareness among the women in particular and community people in general. An increased number of girls with menstruation attending school have also helped to increase the number of girl's enrollment in the school.

But interestingly, compared to the increase in enrollment, female attendance after completing the primary level or even less, is very low. Usually the location of higher level schools is far from the village and parents are reluctant to send their daughters to the school at the longer distance. The mounting work load of girls at the household level, helping their mothers in household work and taking care of the younger ones, is another factor responsible for large numbers of girl absentees. Unavailability of proper toilet facilities and psychological fear of being harassed by boys during menstruation can be taken as one of the causes of lower attendants in upper classes.

- **Less number of women teachers:** The number of female teachers is very low despite the government policy of appointing at least one female teacher in each school. Appointment of the female teachers is limited to lower classes such as pre-primary only wherever female teachers are available.
- **Restricted mobility, participation and representation:** Dalit and Non Dalit women also do not have power in making decisions regarding their own mobility and are compelled to remain at the household level to take care of the home, livestock and agricultural activities whereas most of the male members of the family make their own decisions and go to India for seasonal work. Because of this, mobility of women for employment, education, and other economic activities is heavily restricted. Higher numbers of Dalit men compared to non Dalits are going to India for seasonal work mainly because the land holdings of Dalit family are very low. Menstruating women generally are considered impure and are restricted in their access of water tap stands, worship places, religious ceremonies, rituals and food intake. However, the extent varies from one village to the other in the area. The following may vary as the restricted number of days, whether the women are allowed to stay at home or at *CHHAU KATERO* and the type of food intake. Widows are restricted in certain rituals and religious activities such as *Kanyadan*.

Most man and boys spend their leisure time usually in *CHAUTARA* (A meeting point for people under the tree), tea shop and other public places whereas women and girls usually do not have leisure time and even if they have they are forced to remain at home.

Despite of the current inclusion policy, the number women in school management committees, health facilities and other users groups is very low. The representation of women in local institution is ceremonial and meaningful participation of whatever number of women in the local institution management committees is not ensured. It was observed that the inclusion policy was launched without properly building the capacity of women who do not have sufficient exposure and confidence. The current workload of women usually not shared by men at the household work also restricts them for their meaningful participation in many local institutions.

- **Poor reproductive health:** Primarily, women are not aware of their nutritional requirements during pregnancy and eat as normal, except for taking *teli bhat* (rice with mustard oil). Often the families do not have sufficient resources to provide

nutritious food to pregnant and delivering women. Furthermore, the pregnant women, being daughter-in-laws or younger members of the family, are forced to abide by the traditional system of eating whatever is left after the rest of the family has eaten.

Elderly female members of the families insist on the practice of traditional systems during pregnancy and delivery care. Even if the women seek delivery care services, their accessibility is limited. Usually the husbands, being the bread-winners of the family, take the decision on the provision of nutritious food, physical rest during pregnancy and the use of delivery care services. Often the husbands are away from the home or the wives are shy and reluctant to influence the husbands in their decision-making.



Usually the delivery care period

ranges from 12 days to one month from one village to another. However, the women are forced to start household work such as *Parso Phalne* (carrying organic manure), fetching firewood, and fodder even after three or four days of delivery which is mainly due to poverty and the absence of male members. This has severely impacted on womens' general health and more specifically on reproductive health.

Mother is away from home to fetch fodder -- A grand mother taking care of 12 days old baby.

Both in Dalit and Non Dalit families, awareness on reproductive health care service has increased but the physical accessibility of the birthing centers is very poor and attitude of elderly female members of the family is negative in relation to delivery care service.

- **Heavy work load and discriminatory wages:** Women are forced to work 3 hours more than the men in a day. (See Annex 2 Work Load Analysis) Similarly the girls also are forced to work longer hours than boys. This has affected in school attendant of girls, health of women and limited representation of women in the community representation.



The traditional reproductive role of women reinforces them to remain at home and undertake household activity only. Since most husbands or male members of the families are away from

home women are forced to undertake the male's other community roles, adding to their workload. Very few men were found to be sharing the women's work load at the household level.

Males and females perform different types of work either in agriculture or other types of work. And often, the wage rate is different for males and females in the sample VDC. Males get up to Nrs 100 to 150 per day while female get Nrs. 60 to 80 per day that varies from one village to other. The children get Nrs. 40 to 60 which depend upon their work performance.

2.2. Caste Based Discrimination:

Hardship-- A women doing rice manually

- **Un-touchability as a reason for discriminatory resources allocation:** The discrimination in water tap-stands built in the recent past does not exist. Both

Dalits and Non Dalits can use water freely from the tap-stands. But discrimination is visible in the traditional *Naulas* and other water resources such as *Dhunge Dhara* (stone tap-stands). However, Non Dalits do not allow Dalits to touch their water pot at the tap. This is related to the general belief of Dalit impurity. The older water sources such as *naulas* are considered to be the house of God so 'impure' Dalits are not allowed to touch. Since the new tap stands are not the house of God, Dalits are allowed to touch. Further, the water in *naulas* does not flow and once touched by the "impure", it cannot be used by others, whereas the water in the tap stand regularly flows .

Even in some Dalit communities, there is discrimination in water use. In some isolated cases those who are considered upper caste Dalits do not allow the low caste Dalits to use water in the same taps.

- **Restricted mobility in public places and ceremonies:** Systems of purity and impurity are practiced in the rituals and ceremonies such as the naming ceremony, marriage, funerals and *bratabandha*. In most cases some Dalits especially Damai (tailors) are considered auspicious but impure because the ceremony will not be auspicious without blowing trumpets and beating drums by Damai whereas they can not touch main actor and can not enter the ceremonial place. However, these days people do not sprinkle gold dipped holy water to purify themselves. And this system has almost been abolished in most villages. Now Dalits can also participate in the *pooja* process in worship places but they still must refrain from taking *Pnachamrit*, sacred liquid made out of five nectars such as cow milk, honey, yogurt, semi processed sugar (*sakkhar*) and ghee and taking warmth of *Aarati*.

2.3. General:

- **Faith, fate and fear:** Both gender and caste based discrimination in fact is trapped in a triangular equilibrium of faith, fate and fear which is further backed-up by myth and superstition. The main factor which maintains and promotes gender based discrimination is a myth that daughters are born for another home and son is the only one who will take care of this house and will continue paternal line. In terms of caste based discrimination, most Dalits have a myth that it was their fate that they

were born as Dalit and they have so much fear that if they do not tolerate discrimination then they will go to hell and again be born as Dalit. People of both castes are reluctant to accept change because of deeply socialized practices amongst all castes due to ideas of 'ritual impurity', fear of bad luck and retribution from gods if they don't follow the customs.

- **Towards changed attitude & behavior:** Up until the recent past, women with menstruation, girls with their first menstruation and Dalits have to face and tolerate discrimination in public places like schools, tea shops, temples, eating establishments and more significantly in water taps. These types of discriminatory behaviour in public places by *Mallo Jati* (so called high caste people) used to be a matter of pride. But these days these types of discrimination in meetings, drinking tea in shops, attending school and public gatherings have been almost abolished. Recent political changes in the country that have significantly focused on local democracy and inclusion. Deliberate intervention of I/NGOs and other development agencies in avoiding discrimination and ensuring inclusion had contributed significantly to achieving a change of this level. The research team observed non-discriminatory practices in public places. People now feel embarrassed to practice gender and caste based discrimination in public places. Many respondents have clearly indicated that they no longer practice discrimination in public places. However, *Mallo Jatis* are still reluctant to provide decision-making opportunities to Dalits and women. Often they take the lead role and do allow others to act as key decision makers.
- **Physical inclusion but restriction from power:** As a positive and encouraging sign of behavioral change and inclusion of excluded groups such as women and Dalits in local level political and social institutions, community based groups are making progress. But dignified and meaningful participation and sharing of power in decision making is yet to be ensured. Still the excluded groups have a sense of humiliation and do not have confidence to argue for making decision in their own favor.
- **Lack of initiation to tackling the agent:** Due to heightened awareness both among oppressor and oppressed, many positive signs are visible among many people against discrimination. But by and large Dhamis are one of the key agents in promoting, reinforcing and protecting discriminatory practice. Dhamis, faith healers are seen a part of upholding the discriminatory practices. In the fear of tradition and god's wish people believe and obey what Dhamis instruct.
- **Lack of confidence on youth:** The youth forces are against gender and caste based discrimination, which by all means is a positive sign to abolish discrimination. But youth forces were found to be lacking confidence to promote non-discriminatory behavior. Youth are quite rightly accusing tradition, the elderly and faith for continuing discrimination due to "hidden power" embedded during the socialization process. And there is no doubt that this is hindering the elimination of gender and caste based discrimination.
- **Change but not transformation:** Maoist conflict was in many ways instrumental in bringing different kinds of changes to society, mostly in reducing gender and caste based discrimination. Examples include entering temple as a Dalit, girls with

Chhau attending school regularly and many more. But the elimination of some of the practices such as restriction in entering temples and staying in *Chau Katero* could not be retained. Many people are now following discriminatory practices because of the psychological fear of being a sinner and the cause of harm to assets and livestock. Respondents, both Dalit and non Dalit of the study area clearly stated that Maoists can not protect them from divine power so they could not retain the new practices which were forced. This clearly indicates that the change during the period of conflict was due to fear of guns and was not a distinct transformation in the society. It is due to lack of mechanism to transform and institutionalize the change that people have started practicing in reducing gender and caste based discrimination.

3 TREND OF CUSTOMARY DISCRIMINATION PRACTICES: Untouchability is underlying cause of caste based discrimination. *Chhoi Chito* practice is a purification process for Non Dalits who touch Dalits. The system which was predominant and enforced by the prevailing law during the Rana regime gradually decreased over time among different groups of community people. During the Rana regime, almost all Non Dalits used to practice *chhoi chito* as a mandatory legal provision that continued up to the late sixties. At that time some people voluntarily refrained from discriminatory behavior. The practice continues to decrease gradually and has been almost completely abolished from most villages during late eighties or even more distinctly after the launch of the Maoist movement. (See Annex 4 'Trend Analysis'). Other forms of discriminatory behaviors such as cleaning utensils at the restaurant or drinking water from separate pots are gradually decreasing in most villages but have not been completely abolished and traces are visible in some villages.

The *khalo system*, a socio-economic practice where the relationship between the Dalit and land owner used to be client and patron. This is not totally practiced as it was 20 years ago. Traces and consequences still remain in the community. This has made most Dalits totally dependent on land owners and as a result Dalits lack confidence and are reluctant to confront this system due to threat to their livelihoods.

Kariya is a practice where Dalits are provided land for their settlement and are required to do all agricultural and household work of their land owners till they use the land. This has also made Dalits dependent, however this system which practiced up to 40 years ago is now completely abolished.

Some of the gender based discriminatory practices have shown diminishing tendencies. For example, the untouchable behavior with pregnant women has been significantly diminishing. The trend of discriminatory feeding practices for women has also shown a reducing trend. The practice of hiding during the first menstruation and even in other time has been reduced significantly and some girls go to school even in the first menstruation.

Factors responsible for this changing trend are awareness, exposure of people in different events, and people's participation in different I/NGO programs. The Maoist movement was also found to be contributing in stopping discriminatory practices.

. VDC WISE COMPARISION OF DISCRIMINATORY PRACTICES

Table No 7 VDC wise comparison of discriminatory practices

Selected	Best	Medium	Worst
----------	------	--------	-------

VDC(Based on Discrimination Typology→)						
Discrimination Patterns	Rugin, Bajura	Kushapani, Dailekh	Dhungachalna, Achham	Sipti, Darchula	Rilu, Bajhang	Sharmali, Baitadi
Chhaupadi Practice	Separate bed for menstruating women in the same home/room for minimum of four days. They are not allowed to use common water tap and to touch wet and cooked food, or to enter worship places	Separate bed for menstruating women in the same home/room for minimum of four days. They are allowed to use common water tap and to touch wet and cooked food, and to enter worship places	Menstruating women sleep in <i>CHAU KATERA</i> Not allowed touching water tap. Not allowed touching wet and cooked food	Separate bed for menstruating women in the same home/room for minimum of four days but it may vary from one caste to other. Same water taps for all.	Separate bed for menstruating women in the same home/room for minimum of four days .Are not allowed to use common water tap and to touch wet and cooked food, to enter worship places	Menstruating women sleep in cow shed but no separate <i>CHAU KATERA</i> . Not allowed to touch water tap. Do not allow touching wet and cooked food
Food distribution	Pregnant and lactating women get same food as other members of family eat. But delivered women get separate and nutritious food for 12 to 22 days. Food distribution between son and daughter same.	Pregnant and lactating women get same food as other members of family But delivering women get separate and nutritious food for 12 to 22 days. Food distribution between son and daughter same.	Pregnant and lactating women get same food as other members of family eat. But delivering women get separate and <i>Teli Bhat</i> for 10-12 days. Food distribution between son and daughter is different. Son gets first priority.	Pregnant and lactating women get same food as other members of family eat. But delivering women get separate and <i>nutritious food</i> for 10-12 days. Food distribution between son and daughter is not different	Pregnant and lactating women get same food as other members of family eat. But delivering women get separate and <i>Teli Bhat</i> for 10-12 days. Food distribution between son and daughter is different. Son gets first priority.	Pregnant and lactating women get same food as other members of family eat. But delivering women get separate and <i>Teli Bhat</i> for 10-12 days. Food distribution between son and daughter is different. Son gets first priority.
Workload of women		Usually women have to work 2 hours more daily than the men work. Women mostly have to be involved in household and agricultural work whereas men have to involve in labor work		Usually women have to work 3 hours more daily than the men work. Women mostly have to be involved in household and agricultural work whereas men have to involve in labor work	Usually women have to work 3 hours more daily than the men work. Women mostly have to be involved in household and agricultural work whereas men have to involve in labor work	

		and heavy agricultural work.		and heavy agricultural work.	and heavy agricultural work.	
Discrimination between son and daughter	Parents send both son and daughter to school. Food distribution between son and daughter same.	Parents send both son and daughter to school. Food distribution between son and daughter same.	Parents send both son and daughter to school in primary level but they prefer son to send at secondary level.	Parents send both son and daughter to school. Food distribution between son and daughter same.	Recent days, parents send both son and daughter to school in primary level but they prefer son to send at secondary level. Sons get preference to get nutritious food first and than daughters	Parents send both son and daughter to school. Food distribution between son and daughter is different. Son gets first priority.
Jari System	It prevailed before some years but not practiced today.	It was commonly practiced in both Dalit and non-Dalit castes before some years but it are rarely practiced today.	It prevailed before some years but not practiced today.	It was commonly practiced in both Dalit and non-Dalit castes before some years. Still it prevails but not commonly.	Still it prevails especially in Dalit caste. It exists in non-Dalit castes also but not commonly practiced.	It was commonly practiced in both Dalit and non-Dalit castes before some years. Still it prevails but not commonly.
Dhan Khane	It is not found in this VDC.	It is not found in this VDC.	It is not found in this VDC.	It is found in this VDC. One case is found during study.	It is not found in this VDC	It is not found in this VDC
Traces of Khalo system	It is not found in this VDC.	It is not found in this VDC.	It significantly prevailed in the VDC before 1990s. But the relationship between Dalit and non-Dalit still continues.	It is not found in this VDC.	It significantly prevailed in the VDC before 1990s. But the relationship between Dalit and non-Dalit still continues.	It significantly prevailed in the VDC before 1990s. But the relationship between Dalit and non-Dalit still continues.
Discrimination in water tap	Dalits are allowed to take water from the water tap which is used by non-Dalit.	Dalits are allowed to take water from water tap which is used by non-Dalit.	Dalit are allowed to take water from water tap which is used by non-Dalit. But Dalits are not allowed to touch the <i>Naula</i> which is used by non-Dalit.	Dalits are allowed to take water from water tap which is used by non-Dalits.	Dalits are not allowed to take water from water tap which is used by non-Dalit. Neither to touch the <i>Naula</i> which is used by non-dalit.	Dalits are allowed to take water from water tap and also <i>Naula</i> which is used by non-Dalit.

Representation of Dalit and women in community institution	Significant representation of Dalits is found but women's representation is still very poor. Dalits are elected and nominated in decision making position in several community institution in the VDC	Significant representation of Dalits is found but women's representation is still very poor. Dalits are elected and nominated in decision making position in several community institution in the VDC	Significant representation of Dalits is found but women's representation is still very poor. Dalits are elected and nominated in several community institution in the VDC	Few representation of Dalits and women are found in several community institutions and their participation is not active and meaningful	Few representation of Dalits and women are found in several community institutions and their participation is not active and meaningful	Few representation of Dalits and women are found in several community institutions and their participation is not active and meaningful
Denial of entry in temple/worship places	Dalits and women with menstruation are not allowed to enter in temple and worship places. Dalits can participate in religious events but they are not allowed to take <i>Prasad</i> and <i>Panchamrit</i>	Dalits and women with menstruation are not allowed to enter in temple and worship places. Dalits can participate in religious events but they are not allowed to take <i>Prasad</i> and <i>Panchamrit</i>	Dalits and women with menstruation are not allowed to enter in temple and worship places. Dalits can participate in religious events but they are not allowed to take <i>Prasad</i> and <i>Panchamrit</i>	Dalits and women with menstruation are not allowed to enter in temple and worship places. Dalits are not allowed to participate in religious events.	Dalits and women with menstruation are not allowed to enter in temple and worship places. If any Dalit dares to enter s/he has to face violent attack. Such cases are found during study	Dalits and women with menstruation are not allowed to enter in temple and worship places.

PART THREE

Recommendations and Conclusion

1. RECOMMENDATION:

The following recommendations are made which could be helpful in designing a gender equality and social inclusion strategy. The narrative description of the recommendations is elaborated below, whereas the detail and specific activities for short term, medium term and longer term implementation are presented in the table

1.1. Behavior Change Intervention:

Behavior Change Intervention (BCI) could be the most important factor in achieving social transformation. Hence, a comprehensive BCI package for Dalit, non-dalit males and females is strongly recommended. This intervention is expected to be instrumental in:

Increasing Knowledge

- Ensure that people have the basic facts of learning in a language, visual medium or other media that they can understand and relate to.

- Motivate audiences to change their behaviors in positive ways.

Stimulating Community Dialogue

- Encourage community and national discussions on the underlying factors of caste and gender based discrimination
- Create a demand for information and services, and should spur action for reducing risk, vulnerability and stigma.

Promoting Advocacy

- Can ensure that policy makers and opinion leaders approach Advocacy at all levels, from the national down to the local community level.

Reducing Stigma and Discrimination

- Should address stigma and discrimination and attempt to influence social responses to them.

Promoting Services for Improving Livelihoods

- Addresses immediate needs of women, Dalits and other excluded groups.

1.2. Capacity Building:

Capacity building is a process of enabling community people, especially Dalit, poor, ethnic minorities, women in asserting their rights and resisting the customary discretionary practices. Community animation is an integral part of capacity building that awakens people to undertake gender friendly, inclusive and sustainable development activities by themselves.

1.3. Institutional mechanism to promote and sustain the change:

Institutional mechanism was found to be lacking to bring and sustain change. Hence, an appropriate mechanism is recommended.

1.4. Livelihoods Promotion:

Livelihoods of Dalit were found to be threatened mainly because of a changed relationship between client (Dalits) and patrons (Non Dalits). Most Dalit and Non Dalit males from the community are forced to go India for livelihood opportunities that have contributed in increasing workload of women. Hence, a livelihoods promotion program is recommended. Depending upon the community situation, different dimensions of livelihoods could be addressed while developing livelihoods promotion programs.

1.5. Alternative to Firewood:

Most women were found to be spending a longer duration of time in collecting firewood, which is ever decreasing in the forest and is getting further every year due to heavy deforestation. Support to develop alternatives to firewood is recommended.

1.6. Paralegal Services:

There are number of legal provisions that ensure rights of women and Dalits. Effective implementation of all these laws, policy and rules is expected to address issues related to gender and caste based discrimination. With the aim of raising legal awareness and also lobbying for effective implementation of all legal provision, paralegal services and legal education to Dalits and women is recommended. This could be through integrating human rights education to both male and female-Dalit, Non-Dalit to promote access of women and Dalit in resources and institutions.

Table No 8 Recommended activities for immediate, mid term and long term implementation

Recommended activities	Immediate	Mid term	Long term
1. Behavior Change Intervention	<u>Identification of a role model</u> as a change agent to develop and follow non discriminatory and inclusive practices. Dhamis, FCHVs, local progressive teachers and some exemplary persons such as a couple who have had an inter-caste marriage could be potential role models.	<u>Facilitating the demonstration of change</u> at the community level and advocating the policy/system change with the micro level experience and examples.	<u>Providing appropriate training and other motivational support</u> (recognizing the change attempts, providing small incentives) to the identified role models.
2. Capacity Building:	<p><u>2.1. Training:</u></p> <ul style="list-style-type: none"> - Appreciative inquiry for positive attitudes among stakeholders, NGO workers, community activists, WRMC members, users committee members and local political leaders. - Rights of women, Dalits and other excluded groups (Rights Based Approach (RBA) to development, human rights and other rights holders) - Human Rights Education to the community people 		
	<p><u>2.1. Community Animation:</u></p> <ul style="list-style-type: none"> - Sensitization on rights and responsibilities of people in general and women, Dalits and the poor in particular. Sensitization camps should be organized in different villages. <p>Encouraging the targeted people in exploring issues and activities that need immediate attention. On-site coaching should be provided for exploring issues & activities, developing steps of planning & implementation</p>	<ul style="list-style-type: none"> - Leadership development of community people in general and women, Dalits and the poor in particular by providing appropriate opportunities to take initiatives, allowing them to participate in training and gain exposure, - Providing following skills by training and on-site coaching, 	<ul style="list-style-type: none"> - Providing following skills by training and on-site coaching, community organization, effective meeting facilitation and decision making - equitable distribution of resources - promoting meaningful participation - negotiation skills and enhancing collective bargaining

			<ul style="list-style-type: none"> - fostering assertive dialogue - advocacy and lobbying
3. Institutional mechanism to promote and sustain the change:	<ul style="list-style-type: none"> ▪ <u>Providing appropriate training</u> and other motivational support (recognizing the change attempts, providing small incentives) to the identified role models. ▪ Promote the Water Resource Management Committee (WRMC) as community based development organizations, as a priority. ▪ Strengthening users committees by providing training, exposure and institutional building inputs such as on- site coaching, system development and implementation ▪ Support to establish linkage and coordination of WRMC with other existing governmental and non-governmental institutions. 	<ul style="list-style-type: none"> ▪ Elaborate clearly the relationship of WRMC with local government (VDC and DDC), non governmental organization, users groups such as forestry, water, CBOs, savings and credit groups and road building groups. ▪ WRMC could be the messenger of non discriminatory practice as there is less discrimination in recently established water taps. With this example, the WRMC could be mobilized to abolish discriminatory practices in other issues. 	
4. Livelihoods Promotion	<ul style="list-style-type: none"> ▪ Providing training and financial support to initiate income generation based on their interest and existing skills such as <i>Bhango</i> knitting, Nepali paper making, Knitting ▪ Providing income generation support to start small enterprises such as small grocery, stall and retail shops, goat raising, small scale poultry, 	<ul style="list-style-type: none"> ▪ Baseline study on livelihoods situation, threats and potentials of promoting enterprises including feasibility and market-chain analysis. ▪ Developing a livelihood improvement plan focusing the livelihoods of Dalit , single women, poor and ethnic minorities ▪ Supporting implementation of livelihoods improvement plan 	
5. Alternative to Firewood	Distribution of 'tukimara' Promotion of improved cooking stove	Promotion of Solar energy and small hydro power	
6. Paralegal Services		Legal Education related to women and Dalit's rights	

2. Conclusion: The discriminatory practices are chronic and deep rooted in the community, in both the powerful and powerless segments of society. Many initiatives have attempted to change this - much success has been recorded but not sustained due to lack of institutional mechanisms. Attempts were exclusive to certain castes and/or gender that generated conflict and dispute at the individual, household and community level, and created confrontation among the castes or male-female rather developing consensus and respecting the rights of others.

Custom or traditional practice is an excuse, as is the fear of 'SIN' and psychological fright of becoming sick or harm to assets and, therefore, the majority of people are not ready to change their discriminatory behaviour towards women and Dalits. For the same reasons, Dalits and women are also afraid of raising their voices against the discriminatory practices.

Dalit awareness has been raised but no opportunity has been created to break the discriminatory socio-economic relations between Dalit and Non-Dalits. This has created a threat to the livelihoods of Dalit. As consequences Dalit women are forced to work longer hours as males are continuing to work away from home for want of job.

Considering the extent of gender and caste based discrimination prevailing at the community level, isolated and exclusive intervention is not sufficient to make meaningful social transformation. Hence, integrated attempts are inevitable to address this situation. We have recommended initiatives which are expected to be instrumental in developing a short term, medium term and longer term Gender Equality and Social Inclusion Strategy.

Annexes

Glossary

Bhage (Client): The family who have to provide their services to the Gosain (Patron) in their agricultural work and other household activities as per the need of the Gosain Family.

Bhagal Garne: Practice of making a promise to God. People often believe that if they ask God for something with the promise of offering something valuable, then they will get what they ask for. Usually such promises are made for requests such as getting a son after having a large number of daughters, winning pending court cases, having good fortune in the betterment of family, being released from sorrow and pain, recovering from severe diseases, getting a better job in India and so on.

Bhnada Laune: Purification process of delivered women. This is local slang which is used by local people of Dhungachalna.

Bitalu (Impure person): The marriage between a Dalit and non-Dalit is restricted by society. If they fall on love and marry, they are met with disapproval from both sides, and it is taken against their caste culture. They are considered to be *Bitalu* (impure) by both castes. Such beliefs also prevail within the Dalit caste. If a son of Bishwokarma marries with a daughter of Damai (considered lower caste) the couple is considered as Bitalu. The Dalit community would accept a love marriage between a son from their family and a girl from non-Dalit family. However, the non-Dalit family considers their own daughter married to a Dalit as equal to a Dalit, and offspring from the couple are also considered Dalit.

Caste: Caste is the traditional social stratification of the people belonging to Hindu religion in which status is ascribed by birth

Chhau Padi Katera: A Small hut where menstruating women have to stay for seven days every month. These are used jointly by 7 to ten households and the huts are approximately 5x6 feet in size and about 5 feet high. The woman's family members take her food in the dishes.

Chhaupadi or Chhau: A woman/girl with menstruation who is considered impure for five days during her menstruation.

Chhoi Chito: A purification process practiced by non-Dalits after being touched by a Dalit. Water dipped in gold is sprinkled for purification.

Dalit: The lowest strata in the Hindu caste system, Dalits are traditionally treated untouchables by the so-called upper castes.

Dhami: A Traditional healer of who treated the sick people in the rural areas of western Nepal. Such Dhami are found in Both Dalit and Non-Dalit castes. Both Dhamis can work for both castes. But Dalit *Dhami* is not allowed to be in worship in Non-Dalit's worship places. Dalit *Dhami* is only involved in the worship places of Dalits. The *Dhami* is considered sacred person. Non-Dalit Dhami does not take anything touched by Dalit. Both Dhamis do not take anything touched by the *Chhaupadi*.

Gosain: The land owner who provides food grains to Dalit at the time of harvesting against the agricultural and other works which is done by the *Bhage* Dalit. The *Gosain* are considered as *Rithi* (Patron) of the *Bhage* (Client)

Janajati: Ethnic groups of Nepal having their own language, culture and linked with their origin.

Jari Khane: First husband claiming money to compensate the wedding cost from the second husband.

Kariya: A kind of agricultural bonded labor (usually Dalit) that is provided with the piece of land for their settlement, and required to perform the entire domestic and farm activities of land owners. The land owners also have to provide food annually to support the Kariya's livelihood. But the amount of food to be provided by the landowner is decided by the landowner. The Karaiya has to accept the amount fixed by the landowner. This system was prevalent in Kushapani before 1975 but it is abolished nowadays.

Khalo: *Khalo* is a center place for harvesting corns from where Dalits collect food grains left by the *Gosains* in the field. Generally Dalits collect food grains twice a year, according to the harvesting time of food grains.

Laspass Hune (Touching): As mentioned, the *Chhaupadi* (or menstruating woman) must stay away from home for five days according to tradition in the rural areas of the far western districts. They spend seven days in a small hut (shed) away from the home and they cannot touch other people or even crops, plants, herbs or cattle.. If the menstruating women touch these things, it is believed to be a sin, and that God will get angry, causing loss. This practice is prevalent in the far-Western region, especially in Dhungachalna VDC.

Mallo Jati: Local slang to address the non-Dalits who are considered so called high caste – Mallo means upper and Jati means caste.

Matha (Mashta God): Generally, the God which is worshipped by the Dalit traditional healer, is called Maitha or Mashta God. The place of worship is selected in the forest or in a location of high altitude, which is away from the settlement. The healers offer worship to their gods at full moon in the December, January, May and July. Dalit and non-Dalit locals also make offerings, which were previously promised. Those offering animal sacrifices to the gods are also considered to be Dalit, and called *Phulpate*. There is a tradition that

Phulpate keeps the head of the animal sacrificed for taking responsibility of severing it and offering blood to the Maitha.

Naula (Well): A small well which collectswater. The wells are in gorges near to the villages or in wetland. Villagers fetch drinking water from the well. Menstruating women are restricted from using the common *Naulas* and they go to the streams, ponds or other *Naulas* further away than the common *Naulas*.

Non-Dalit: The other castes, besides Dalit who are not considered as un-touchable. The Non Dalit is considered touchable according to Hindu mythology.

Pnachamrit: Sacred liquid made out of five nectars such as cow milk, honey, yogurt, semi processed sugar (sakkhar) and ghee.

Rithi (Patron): The Non-Dalit land owner for whom the Dalits have to provide their labor service in agriculture as well as household activities.

Teli Bhaat: Rice dipped in mustard oil, which is considered to be nutritious food, and often given to women who have recently given birth.

Some local words which are used by the local peoples in the study VDCs

SN	Local	Nepali	English
1.	PUDA	PARA	Far
2.	WADA	WARA	Near
3.	FIYO	RUGHA, KHOKI	Cold
4.	BELI	HIJO	Yesterday
5.	BHOLA	BHOLI	Tomorrow
6.	PORU	ASTI	Day before yesterday
7.	BAIJANU	JANU	To go
8.	BHAIRA	BAHIRA	Out
9.	PIDDO	PIDA	Pain
10.	NAULA	KUWA	Well
11.	CHHORETTI	CHORI	Daughter
12.	CHORRETTA	CHHORA	Son
13.	PARSUTI, CHHAU	PRASUTI, MAHINAWARI	Menstruation
14.	SAURA, RAJABAR	SASURA	Father in law
15.	HADDU	HIDNU	To walk
16.	SAAG	TARKARI, SABJI	Vegetable, Curry
17.	GHOGA	MAKAI	Corn, Maize
18.	KADDU	PHARSI	Pumpkin
19.	TAMI	TAPAIN	You
20.	BARTI	JUADA	More, Enough
21.	ROPNERI	ROPAHAR	Female labor who plants paddy
22.	ROPARU	BAUSE	Male labor who works for planting paddy
23.	BALLA	GORU	Oxen
24.	GORU	GAI	Cow
25.	BHUISA	BHAISI	Buffalo
26.	FERO	GHUMAURO	Longer way
27.	MAKHI	MALAI	To me
28.	KHOCHO LAUNU	KURA CHHINNU	Engagement for wedding
29.	BASA	SANJH	Evening

SN	Local	Nepali	English
30.	CHHAKAL	BIHAN	Morning
31.	HOBHA	BHAYO	[insert meaning]
32.	HITHIN	YAHA	Here
33.	JHIKAI	JYADAI	More enough
34.	MALLO	MATHILLO	Upper
35.	TALLO	TALLO	Lower
36.	NANU	SANU	Little, few
37.	NIKO	RAMRO, THIKAI	OK, Good
38.	BHADA CHHOLNE	BHADA MAJHNE	Washing utensils
39.	CHHEULI	KHOL	Cover
40.	HAPRE	UKALO	Upwards climbing
41.	PANGLA	TERSO	Plain
42.	BAIKANA	TANDERI	Adult male
43.	BAIKANI	TARUNI	Adult female
44.	JHARO	DAURA	Firewood
45.	JHORO	Diyalo	[insert]
46.	CHELO	CHORA	Son
47.	CHELI	CHORI	Daughter
48.	PUTARI	SWASNI	Wife
49.	BAUNSE	LOGNE	Husband
50.	KHAILATI	BAJA BAJAUNE (Dalit)	Drummer, Trumpet Blower
51.	PARSO	MAL	Organic Manure
52.			

References

1. Action Aid Nepal, Save the Children and Care Nepal, National Dalit Strategy Report, Prepared for GoN/National Planning Commission
2. Action Aid Nepal: Existing Practices of Caste Based Un-touchability in Nepal and Strategy for a Campaign for its Elimination;
3. AHUTI, Self Reliance Development Forum, Katmandu, Question of Dalit's Emancipation in Hindu Society, 2004.
4. Asian Legal Resource Centre, Alternative report to the 16th periodic report of State Party Nepal to the Committee on the Elimination of Racial Discrimination, December 2003,
5. Associated Press, Nepal Untouchables Doubt Govt's Vow to Ban Discrimination, 25 August 2001.
6. Binaj Gurubacharya, Nepal bans bias against untouchables in move to end Hindu caste system, Associated Press, 17 August 2001.
7. Committee on the Elimination of Racial Discrimination, Fifty-third session, Concluding Observations to the ninth to the thirteenth periodic reports of Nepal, CERD/C/53/Misc, August 1998.
8. Dor Bashadur Bista, Fatalism and Development, Orient Longman Ltd, Calcutta, 1993.

9. Dr. Hari Bansh Tripathi, Fundamental Rights and Judicial Review in Nepal (Evolution and Experiments), Pairavi Prakashan, 2002,
10. Dr. Shibesh Chandra Regmi, Gender issues in the Management of Water Projects in Nepal.
11. Dr.Dilli Ram Dahal, Social Composition Of The Population: Caste/Ethnicity And Religion In Nepal, 2006
12. FWLD, Kathmandu, Special Provisions for Women in Nepal and Their Impact, 2004
13. FWLD, Kathmandu, Discriminatory Laws in Nepal and Their Impact on Women.
14. Human Rights Watch communications with Dalit activists, January 2004.
15. Human Rights Watch would like to thank the Nepal-based Dalit NGOs that provided information for this report. Human Rights Watch would also like to thank Laurie Vasily, a US-based expert on Dalits in Nepal, for her assistance in providing information on cases of abuses against Dalits.
16. Human Rights Watch, Caste Discrimination, A Global Concern, A Report for the United Nations World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance. Durban, South Africa, September 2001.
17. Informal Sector Service Center, Katmandu, Caste Discrimination in Nepal, 1996
18. Interim Constitution of Nepal, 2063 (2006)
19. Mary Cameron: On the Edge of Auspicious: Gender and Caste in Nepal;
20. Padmalal Bishwakarma, Caste Discrimination and Untouchability against Dalits in Nepal, paper prepared by the Society for the Liberation of Oppressed Dalit Castes, Nepal, for the Global Conference on Caste Discrimination, New Delhi, March 1-4, 2001.
21. Prof. Hari Bansha Jha, Strategies of Dalit Upliftment in Nepal, Centre for Economic and Technical Studies, Kathmandu, 2000.
22. Team Consult Pvt. Ltd, the Condition of Dalit in Nepal Assessment of the Impact of Various Development Intervention, 2004.
23. The Centre for Human Rights and Global Justice at NYU School of Law Caste Discrimination and conflict in Nepal, 2005
24. UNESCO, Nepal, Forms and Patterns of Discrimination In Nepal;
25. World Bank/DFID: Unequal Citizens-Gender, Caste and Ethnic Exclusion in Nepal.

Annex 1

The Typology of RVWRMP Working VDCs that was developed and Used to Select VDCs for Gender and Social Inclusion Field Study

Annex 2.
**The Detail Checklist for Interview, Questionnaire for Detail Survey
and PRA Checklists**

a. Interview Questionnaire

1. About Chhaupadi

What is Chhaupadi? And why?

- 1.1 What kinds of problems are facing the women during their menstruation period? Why they facing such problems?
- 1.2 Do you know when the practice was started?
- 1.3 What types of things are untouchably during the time? Why and how many days are untouchably?
- 1.4 What do the community people do during the first chhau of their daughter? Why they are practising such practice? At first time chhau, what type differences between customs at present and past?
- 1.5 Do you have notified any changes on the practice, since before to till now?
- 1.6 Which castes of the community are following the practices and why?
- 1.7 Which group (Daughter or Daughter- in-law) of the community are more affected by the practices?
- 1.8 What is your view about the practices? Why?
- 1.9 Do you think about any aspect for improve or change?

2. Enter in Religious Ceremony

- 2.1 In which places, the widows are not allowed to be present? Why?
- 2.2 In which area of ritual ceremony, are restricted for the women? Why they are restricted? Which ceremonies are open for the women?
- 2.3 Are Dalits allowed to enter temple? Or not?
- 2.4 What types of worship are done in what time? Why these worships are being done?
- 2.5 Do you have any customs offering to God? What do you offer and why?
- 2.6 Do you go to on a fasting? When do you go to fasting?
 - What types of fasting go to both men and women? Why go to fasting?

3. Rituals

- 3.1 What types of rituals are in practices during the birth of a son or a daughter? Why are you doing so?
- 3.2 How do you naming your baby? When do you naming your baby? And why?
 - 3.2.1 What types of discriminations are in practices between the mother who delivers a Son and who delivers a Daughter? Why?
- 3.3 How and when the initial ceremony (Bratandha) is done and why do you do it?
- 3.4 How do you organise the marriage ceremony? Generally, which age is preferred for the marriage for male/female?
- 3.5 When do you invite your married daughter in your home and why this rituals being used?
- 3.6 Do you know about the Deuki Custom?

4. Discrimination on Food

- 4.1.1 What do you feeding at time of delivery? (during the deliver of a daughter/sun)
- 4.2 Do you make the same kind of food for a maternal and other member of the family? if yes, Why?
- 4.3 Do you have any discrimination on food between son and daughter? Why do you discriminate?
- 4.4 What kind of food you provide to daughter in law?
- 4.5 When do you prepare delicious meal and how do you distribute among the family member?
- 4.6 How do you distribute the *Parshad* to dalit on your religious ceremony? Why?
- 4.7 Is there any discrimination between dalit and non-dalit in the public tap? Why?

5. Discrimination on Education

- 5.1 Are you sending your children (Son and Daughter) to School together?
- 5.2 Up to which grade do you send your son and Daughter to the School? Why?
- 5.3 Do you send your son to out of your village for the study? What about Daughter?
- 5.4 How the dalit students are treated at school? Why they are treated like this?

6. Pregnancy Period

- 6.1 Do you go to the hospital for regular check-up during pregnancy?
- 6.2 How many times you go to the hospital for the check-up and why do you go?
- 6.3 Do you have any differences in the food during the pregnancy? If yes Why?
- 6.4 What about your work load during the pregnancy? Is it less or actual?
- 6.5 What types of problems are you facing at that period? Do you know, why such problems have to face?
- 6.6 Who is taking care of a pregnant woman in your family ?
- 6.7 Do you use any Contraceptives? Why ?
- 6.8 Usually, Who uses the Contraceptives, man or woman ? Why ? (ask with married person)
- 6.9 What do you know about Sexually Transmitted Disease ?
- 6.10 What do you know about HIV/AIDS ?
- 6.11 Do you have any cases on pre-mature birth ? Why it happened ?
- 6.12 What types of Vaccine are vaccinate to your baby ?
- 6.13 Where do you go for Vaccine?

7. Social Responsibility

- 7.1 Generally, who (Male, female, dalit, non dalit, etc) are participating in what types of social activities?
- 7.2 What type of role and responsibility are performing by the man and woman?

b. Questionnaire for Detail Survey

Respondent's General Information

Interview date:

Name of Respondent: No. Of HH:

Age: Sex: (F/M) Occupation:..... Edu: Caste/Ethnic:

District: VDC , Village/Tole..... Ward no.....

Demographic Description

1. Family Information

SN	Name of other members of the family	Age	Sex	Major Occupation	Education	Relation with the respondent
1						
2						
3						
4						

Note: Occupation – 1) Farming (Agriculture), 2) Raising /Keeping animals, 3) Business, 4) Service, 5. Others....

Education: 1. Illiterate, 2. Literate only, 3. Under 5 grade, 4. Grade 5 – 10, 5. SLC, 6. IA, 7. BA or above

2. Which religion does your family follow?

- a. Buddhist Hindu
- b. Christian Others

3. Which language do you speak in your family?

- a. Mother tongue (Own language only) (.....) b.Nepali
- c. English d. Others

4. Which language is used by your family for the following activities?

S.N	Purpose(for what work)	Language
1	To talk with family and relatives	
2	While working with neighbors	
3	While working in government offices	
4	School	

Note: 1, Mother Language, 2. Nepali, 3, Hindi, Others

Economic condition

5. What type of house do you have and how many? (Ensure by observation and asking the number of houses)

SN	Types of houses	Number	Number of Floor
a	Thatched (Temporary type, used bamboos and fodder)		
b	Made out of stone, mud with thatched roof		
c	Made out of stone, mud with zinc roof		
d	Made out of cement, stone, sand and rod		
e	Made out of cement, rod, sand and stone/bricks		

Note: a. Ground floor only, b. one floor, c. two floors, d. above two floors..... (Please Mention)

6. How much land does your family own?

Land	BARI	KHET	Total land	In whose name has it been registered (F/M)	If the tenant has been farming need to mention it
landless					
Less than 5 ropani of land					
5 – 15 ropani					
15 – 25 ropani					
25 – 35 ropani					
More than 35 ropani					

7. How many months can you feed to your family from the production of your own land?

SN	For how many month	Remarks
1	More than 12 months	
2	Up to 9 months	
3	Up to 6 months	
4	Up to 3 months	

8. How much money did you earn last month?

- a. Rs. 100 – 500
- b. Rs. 501 – 1000
- c. Rs. 1001 – 1500
- d. Above Rs. 1501

9. In your family how much money do you spend on?

SN	Expenditure	Cost in Rs.
1	Purchasing agricultural tools	
2	Purchasing cattle	
3	Medicine/treatment	
4	Education	
5	Food	
6	Clothes	
7	Festival	
8	Entertainment	
9	Others	

10. Who earns money for the above expenses in your family?

- a. Female head of the house
- b. Male Head of the house
- c. Both

11. Where do you get loan when there is economic crisis in your family?

- a. Merchant or friends
- b. Bank
- c. Group
- d. Cooperative

12. Do you have other income sources besides agriculture?

- a. Yes
- b. No

(If no, than skip to Question no 19)

13. If yes what are they?
- Based on agriculture
 - Based on forest
 - Tourism
 - Others (Business or shop
14. How do you collect money to implement such small scale enterprise?
- Merchant or friends
 - Banks
 - Group
 - Cooperatives
15. If not able to get loan from anywhere what is the reason?
- has not tried to get loan
 - not needed
 - not having property for portgaging
 - Not knowing where and how you get loan
16. What is the percentage of interest rate for loan?
- 24 – 36
 - 18 – 24
 - 12 – 18
 - upto 12

17. For this running enterprise, who in your family does what activiteis?

Activities	male	female	both
To buy raw materials			
For production			
Fixing rate			
Selling			
Keepnig money			
Use of that money			

Decision making and access

18. In your family who decides the following things?

Work/purose	Male guardian	Female guardian	Self	Mutual discussion
Marriage				
Participation in social and community work*				
Employment				
Economic activities				
If others state.....				

*This work means UC, VDC council, Other religious work, social gathering etc.

19. Who is the key decision maker for the following activities in your family?

Activities	Male	Female	Both	Remarks
Borrwing loan				
Lending				
Purchasing/selling				
Purchasing/selling				

livestock				
buying and selling of fertilizer and seeds				
Expenses of festivals				
Purchasing clothes				

20. From your family who has gone out of the village for education, service (work) or other purpose?

Purpose(Work)	Male	Female	Both	No	Remarks
For education					
For service(work)					
For labor work					
Other.....					

21. What types of disputes are happened in your village?

- a. Distribution of forest product and NTFP
- b. Use of water source
- c. Use of water from canal
- d. Boundry of land
- e. jaari (money paid to former husband by the second husband)
- f. Use of tapstand
- g. others....

22. How are disputes settled in your village?

- a. settled by mutual discussion by the disputants themselves
- b. Settled by police
- c. Go to court
- d. Go to VDC
- e. Settled by the local elites

If settle din the village ask the process how it is settled and note it.

23. Are you aware of the incident of the dispute settled in your village?

- a. Yes
- b. No

24. If yes, what kind of dispute was that and for whose favor was it decided?

Note down one of the dispute.

25. Who decides for the construction of community property (road, buildings, school) in your village?

- a. All Female and male discuss
- b. The male in thevillage discuss
- c. VDC and project people
- d. Local elites decide

26. Are you a member in a group or a committee?

- a. Yes
- b. No

27. If yes, in which and what post (If possible ask which political party and what post)

SN	Group/ committee	post/rank	Role

Who make decision in your committee?

Do you think that you are able to put your Ides in the discussion and the idea are responded by other members?

Are the decisions taken by the groups/committees in favor of you?

Access to the resources

Fuel

28. What is the means of light in your home?

- a. Fire wood (diyalo)
- b. Kerosene
- c. Electricity
- d. Solar power

29. What do you use for cooking food as a fuel?

- a. Fire wood
- b. Kerosene
- c. Dried cowdung
- d. Others

30. If it is firewood where do you bring it from?

- a. Government forest
- b. Coomunity forest
- c. Private forest
- d. National park

31. Who brings firewood?

- a. Female member
- b. Male member
- c. Both
- d. Children

32. What sort of physical resources do you have in your village?

- a. Road(road that four feeted animals can walk and transport goods)
- b. Electricity
- c. School building

- d. Community building
- e. Health post
- f. Others

33. How many children go to school from your family?

- a. Sonhow many.....
- b. Daughterhow many.....
- c. Daughter in law.....how many.....

If daughter in laws go to school what are the problems faced, yes, no if yes note down by asking them.

34. Have your children dropped out of the school?

- a. Yes
- b. No

35. if yes who left from which grade?

- a. Son grade.....
- b. Daughter grade.....
- c. daughter in lawgrade.....

Ask why they dropped out from school and note it.

How did you feel when leaving school?

Who decided to drop out from school?

What would happen if you had not left school going?

Do you want to go school if you get any opportunity?

36. Do your daughters go to school while menstruation?

- a. Yes, they go
- b. No, they don't

37. If they don't go why?

- a. Scared of being touched(its considered that no one should touch the person having menstruation)
- b. Scared of being discriminated
- c. Weak health
- d. Reason of having to take bath and wash daily.

38. Where do you fetch drinking water from?

- a. Well
- b. Tap
- c. Stream
- d. Water fall

39. In your village are Dalits and non Dalits allowed to take water at the same time from taps and wells?

If not allowed ask the reason and note down.

Who restricts to take water?

What will happen if the water is taken by Dalit?

How do you feel? (Please ask this question only for Dalit)

40. If not where and how do the Dalits get water?

- a. Separate tap
- b. Separate well
- c. After the non Dalit take water from the same tap
- d. After the non Dalit take water from the same well

41. In your village is the menstruated women allowed to use water from the same tap used by others?

- a. yes
- b. No

If not allowed ask the reason and note down.

Who restricts to take water?

What will happen if the water is taken by Dalit?

How do you feel? (Please ask this question only for women)

42. If not allowed how do they wash and clean themselves?

- a. from a separated tap meant for that particular purpose
- b. from a separated well meant for that particular purpose
- c. with help of others water taken from tap to a separate place
- d. with help of others water taken from well to a separate place

43. In your family who has taken the skill training of the following?

Training	Male (Time)	Female (Time)
Agriculture & vegetable farming		
raising animals/cattle		
sewing and cutting		
enterprise		
Health and sanitation		
others.. state		

Health and sanitation

44. Where do you take family members when they get sick?

Where	male	female	son	daughter
Faith healer				
Health Post/ clinic				

Hospital				
Person who treats people with herbal medicine				
Use herbal medicine at home				
No where				

Ask who is taken to this place why ask reason and note down the answer.

45. Do you know about family planning?

- a. Yes
- b. No

If the person knows ask what s/he knows and note it.

Who does family planning (Male or Female?)

46. Have you built toilet for your family?

- a. Yes
- b. No

47. If yes, what type of toilet?

- a. kachhi
- b. permanent
- c. temporary

48. If permanent is it being used or not?

Note down things by observing it.

Reproductive health of women

49. In your family where do you take for anti natal check up while women get pregnant?

- a. At home
- b. Faith healer
- c. Health post
- d. Hospital

Ask the reason and note down the answer.

50. Where do you take women for delivering baby?

- a. At home
- b. At the barn/ shed
- c. Health post

d. Hospital

Ask the reason and note it down.

51. What kind of treatment is done if you go to the health post or a hospital?

Note down the answer here.

52. In your family if recently any woman gave birth to a baby get delivery allowance or not?

- a. Yes
- b. No

53. If got the allowance in what purpose was the money spent?

- a. Food
- b. Buying clothes
- c. Feasting
- d. For food for the mother of the baby
- e. For food and medicine of the baby.

Participation and discrimination in social public work

54. In your village, are the Dalits allowed to enter and work in any public ceremonies like pooza, parties, funerals and other socials

- a. Yes
- b. No

Give the reasons

Who restricts to enter or who reinforces this practice?

How do you feel not for not getting to enter in any pooza, parties, funerals and other socials?
(Please ask this question only to Dalit)

What will happen if any Dalit enters there?

55. If not, in what place ?

- a. Kitchen
- b. Temple
- c. Personal houses
- d. All the above

56. In your Village, who are not allowed to enter, pray and take *TIKA* and *PRASAD* in following places ?

Place	Restricted persons*	Reasons
-------	---------------------	---------

Temples		
Mosques		
Church		
Poozas		
Others (Please specify)		

- 1 Dalit, 2 Women in menstruation, 3 Janajati, 4 Single women, 5 Others.....

57. Are the Dalit students discriminated at school?

- a. Yes
- b. No

58. How the Dalit students are discriminated at school?

- a. Drinking water
- b. Separated in taking meals
- c. Separated in sitting
- d. Shouting

59. Have your children got scholarship in school? (Please ask this question only for Dalit)

- a. Yes
- b. No

Why.....

60. Have you ever felt that you or any one of your family member humiliated/hated by other groups/persons in any public places, ceremonies or any meetings? (Ask this question only for Dalit and women)

Place	Who was humiliated/hated	By whom*
Temples/Poozas		
Marriage Ceremonies		
Public place		
Schools		
Funerals		
Meeting		
Training/workshops		

* By a Non Dalit 2 By male 4 Others.....

Please note the case what was happened by requesting him/her about the issues. Probe some relevant question to explore the cause and its effect to the respondent and not in this box.
--

61. Who has to perform the following activities and why?

Activities	Who *	Why
Playing drum and music in ceremonies		

Sewing clothes		
Making/repairing agricultural equipments		
Making bells		
Making lather shoes		
Performing poozas in temples		
Ploughing		
Making thatch roof		
Attending funerals		

- 1 Dalit, 2 Brahman, 3 Women, 4 Men, 5 Dalit women, 6 Dalit men, 7 Janajati

62. In tea stall and hotels, who has to clean the utensils after having tea or taking meals?

Who	Yes	No	Why
Ethnic group			
Others			
Dalit			

Transact walk/Observation Checklist

- Landscape
- Major crops/fruits
- Sanitation
- Behavioral activities in public places
- Possibility of Enterprise development
- Housing settlement
- Dress pattern
- Major Festivals /ritual practice
- Live stock keeping system
- Natural calamities/events, landslide, soil erosion, earthquake etc. & their effect, solution & trend etc.
- Leadership structure and its representation pattern by ethnic identity, caste and gender of people in local level institutions like the Village Development Committee, schools, and other governmental and non-governmental organizations including local groups and political parties; numbers of ethnic, caste and female teachers in the local schools.
- Number of visits to the health post by male/female members of the community (find or verify data by visiting the local health post)
- Cases of gender based violence reported in the VDC/Police posts.
- Types of religious groups existing in, and around, the area.



C. Checklist for PRA

C.1. Checklist for Access and Control Analysis

This tool should be used to facilitate discussion with four separate groups in each VDC such as Dalit men, Dalit women, non-Dalit men and non-Dalit women. Participants in each group should be 10 to 12 persons and wider representation should be ensured.

Facilitators should ask guide questions and probe to make decision by the group. This discussion should be focus on the household level activities. The symbol in the form of big circle is for better access and control, medium is for a little access and control and the smallest circle is for very few or no access. Facilitators should probe "Why questions" to dig out the reasons of the participants decisions.

Re/Sources	Female		Male		Guide Questions
	A	C	A	C	
Drinking water					Who (Men, Women, Girls and Boys) fetch drinking water? Who wash clothes and take bath for children? Who decide where to fix the water tap, when and where it should be repaired? Who decide about the management and maintenance of drinking water supply? And why?
Land					Who decide to plant crops in their land? Who take care and harvest the crops? Who is the owner of the land? Who decide to sale, purchase and exchange the land? Why?
Employment					Who go outside to work as labor and whose decision? Who made this tradition and why? Do you want to change this practice or not and why?
Information and Communication					Who can easily get new information about what is happening in the country, districts and village? Usually who listen the news and other information form the radio at home? And why? Who is the household head and why?
Health services					Who can decide to go health service centers while they and their children get sick? Who have to get permission of whom and why? Usually who easily get permission to go to check up their health at the health centers?
Security					Who are more secured in the society? Who can easily go to police post if s/he is victimized by any other and why?
VDC's Services					Who go to the VDC for taking any recommendation or to take any service? Who are in decision making position in the VDC? Who is getting more benefit from the services that are provided by the VDC? Who get information first about the services of the VDC? And why?
Forest					Who go to forest frequently to collect firewood, saplings and grass for cattle/livestock ? Who are the forest guard and foresters (male or Female) Who go to apply at forest office if they need any timber and wood. Who are in decision making position in the community forestry users groups?
Education					Do the parents prefer both sons and daughter to send school? If not why? Who (Girls or Boys) have to leave schools from which grade and why? Do the girls get chance to continue education after marriage ?
Cattle/livestock					Who take care of the cattle and livestock? Who can sale and purchase the cattle without pre-permission of any other members of the family?

Note: 1 or  = Very little Access/Control, 2 or  = Little Access/Control,

3 or  = Well Access/Control

C.2. Checklist for Workload Analysis

This tool should be used to facilitate discussion with four separate groups in each VDC such as Dalit men, Dalit women, non-Dalit men and non-Dalit women. Participants in each group should be 10 to 12 persons and wider representation should be ensured.

Facilitators should facilitate the group discussion by focusing on the daily work of men, women, boys and girls at household level. Facilitators should ask guide questions and probe to make decision by the group. Facilitators should probe "Why questions" to dig out the reasons of the participants decisions. Facilitators should start discussion on the work of men, women, boys and girls from the morning to the bed time at night. The work may vary from season to season. Therefore, the facilitators should start the discussion from the present season and should discuss on the work of men, women, boys and girls in very busy season, busy season and less busy season. Facilitators should use the following table to facilitate the discussion;

Daily work division for men, women, boys and girls at household level

Male (Adults and Boys)	Time	Female (Adults and Girls)
	Early morning	

	----- AM	
	6:00-7:00 AM	
	7:00-9:00 AM	
	9:00-11:00 AM	
-	11:00 AM -4:00 PM	-
	4:00-6:00 PM	
	6:00-8:00 PM	
	8:00- 10:00 AM	
	10 PM+	
	Bed Time..... PM	

Use following guiding questions to facilitate the discussion;

- Who usually get up first in the morning and at what time in general?
- What do women do at first in the morning and what do men do?
- What do girls and boys do at first in the morning?
- Who cleans rooms, which fetches water from tap/well? And why?
- Generally who collects saplings or fodder in Bari or Khet, sometimes wash clothes of all family members, and prepare morning meals?
- Who feed children and send them to schools, who serve food for family members, who cleans utensils?
- What are the work that are considered as men's or women's work and why?
- Agricultural work:
 - o Digging and making ready for planting, planting paddy, wheat, barley, take care of the plants, irrigating the field, harvesting, preparing grain and storing
 - o Preparing field (Plough, digging, making wall and terraces) for planting paddy, wheat, barley. Planting and harvesting.
- Domestic work: going jungle to take care of cattle and livestock, collect firewood and saplings,
- Non Agricultural work: Labor on road construction, house construction, carpentry, mason, wood cutting, timber cutting, etc.
- Who serves food for family members? Who take meal first and who take at last and why?
- Is there any discrimination in wages between men and women and boys and girls? If there is different wages for men and women and boys and girls then why?

C.3. Checklist for Trend Analysis on Caste Based Discrimination

This tool should be used to facilitate discussion with two separate groups in each VDC such as Dalit (Male, Female) and non-Dalit (Male, female). Participants in each group should be 6 to 10 elderly persons and representation from different clusters.

Facilitators should initiate the group discussion by asking open questions on the situation of caste based discrimination 40 to 50 years ago. Then gradually facilitators should ask questions on what major were the major events in the village and what the events contributed to change in the discriminatory practices.

Facilitator should encourage the participants to explain cases which happened in their villages and which brought changes in caste based discrimination.

Facilitators should use the following table to facilitate the discussion;

Timeline	Major events	Change in behavior
1956-1966		
1966-1976		
1976-1986		

1986-1996		
1996-2008		

C.4. Checklist for Focused Group Discussions on the Issues of Caste-Based Discrimination with Dalit male and female of the VDCs.

1. How do the caste groups define discrimination? The extent of discrimination regarding entrance to public and private places such as temples, mosques, monasteries, churches, religious programmes, hotels, schools, and so on.
2. Discrimination regarding giving and taking of services such as sale or purchase of milk, lending and borrowing money, renting a room, getting training, getting service of priests, giving or receiving Prasad or Tika (Mark), eating food or drink tea without washing utensils/glass, giving or taking help and support to/from neighbors, carrying dead bodies, getting government services, getting health care and facilities, and so on.
3. Discrimination regarding access to common resources such as water in the wells, springs and containers, community forest product, use of the crematory, getting scholarships, etc.
4. Discrimination regarding intensity and direction of social interaction such as that between Dalit and non-Dalit teachers and students, possibility and events of inter caste marriages, the opportunity to share a common home, etc.
5. Discrimination regarding participation in social and religious events in the village such as in worship functions, marriage ceremonies, governmental and non-governmental activities and programs launched in the area, etc.
6. Discrimination regarding chances of employment in government jobs including problems related to transfer from one place to another or any other related situations.
7. Leadership structure and its representation pattern by caste in local level institutions like the Village Development Committee, schools, and other governmental and nongovernmental organizations including local groups and political parties; numbers of Dalit teachers in the local schools.
8. Level of awareness of legal and constitutional guarantee against caste-based discrimination.

c.5. Checklist for Focused Group Discussions on Gender-Based Discrimination with Non Dalit male/ female

1. Leadership structure and its representation pattern by gender based identity of the people in local level institutions like the Village Development Committee, schools, and other governmental and non-governmental organizations including local groups and political parties; numbers of female teachers in the local schools; ratio of male/ female students in the local schools.
2. Events and practices of gender-based discrimination in employment opportunities and wage rate in the VDCs.
3. Cases of gender based violence reported in the VDC/Municipality office.
4. Prevalence of traditional practices that hinder women's rights such as:
Menstruation seclusion (*Chhaupadi*) and social seclusion (participation of widows in rituals)
5. Socio-cultural ideology prevailing in the community: How males and females are viewed, preference for giving birth to a son what roles are designated to the male and female members because of this ideology?

6. Incidence of Child Marriages (case studies) and the perceptions of the villagers on the child marriage.
7. Level of awareness about legal rights for women regarding issues of property, inheritance, and so on.

C.6. Checklist for Focused Group Discussions on the Issues of Gender-Based Discrimination with the girls with first menstruation

1. How do the girls define menstruation? How do they know that?
2. Feelings of the girls about their first menstruation. What do they do at that time? How did they feel when they had to go outside from home, they had to hide in friends or neighbors home or in the jungle in the first menstruation?
3. What do they feel about the discrimination regarding access to common resources such as water in the wells, springs and containers, getting Prasad and getting meal with family together?
4. Discrimination regarding participation in social and religious events in the village such as in worship functions, marriage ceremonies, etc.
5. Prevalence of traditional practices related to the women and girls in menstruation and their impact on the overall personality development of the girls and their education.
6. What problems they faced during the menstruation especially while staying at *CHHAUPADI KATERO?*
7. Have they shared their problems with anyone and what response they got?
8. Level of awareness of legal and constitutional provisions against any types of discrimination against women.

C.7. Checklist for Focused Group Discussions on Gender and Caste-Based Discrimination with local social and political leaders (School teachers, NGO leaders, retired civil servant and leaders of political parties)

1. Leadership structure and its representation pattern by gender and caste based identity of the people in local level institutions like the Village Development Committee, schools, and other governmental and non-governmental organizations including local groups and political parties; numbers of Dalit and female teachers in the local schools.
2. Events and practices of caste and gender-based discrimination in employment opportunities and wage rate in the VDCs.
3. Cases of caste and gender based violence reported in the VDC/Municipality office.
4. Prevalence of traditional practices that hinder women's rights such as: Menstruation seclusion (Chhaupadi) and social seclusion (participation of widows in rituals)
5. Socio-cultural ideology prevailing in the community: How males and females are viewed, preference for giving birth to a son what roles are designated to the male and female members because of this ideology?
6. Cases of inter caste marriage and their impact in the families. Incidence of Child Marriages (case studies) and the perceptions of the villagers on the child marriage.
7. Perceptions of the respondents/participants on the prevailing caste and gender based discriminatory practices. Their attitudes towards the discriminatory practices.

**Rural Water Resources Management Project (RVWRMP)
Gender and Social Discrimination Study
(February-March 2008)**

PRA REPORT

Field Researcher

1. Bed Prasad Sapkota
2. Prakash Subedi



VDC: Rilu VDC, Bajhang

1. Access and Control Analysis

1.1. Group: Dalit Male, Place: Ward No 7

Re/Sources	Female		Male		Remarks (Justification)
	A	C	A	C	
Land	3	1	3	3	Women can decide to plant crops in their land, they have access to take care and harvest the crops. But the ownership of the land is belonged to male. Only male can decide to sale, purchase and exchange the land
House	3	1	3	3	Women have access to take care the house. They can decide which place of the house is used for what purpose but ownership of the house is belonged to male. Only male can decide to sale, purchase and restructure the house.
Cattle/livestock	3	2	3	3	Women have access to take care the cattle and livestock. They can sale and purchase the cattle without pre-permission of the male members. In some households* female can decide to exchange their buffalos with the neighbors. But most of the males told that only the male have rights of purchasing and sale of the cattle and livestock (buffaloes/oxen) in their families.
Agricultural ** equipments	2	2	3	3	Women have access to take care and use of the agricultural equipments. They can purchase the agricultural equipments without pre-permission of the male members. In some households* female can decide to exchange their oxen with the neighbors. But most of the males have not experiences that their female members can purchase and sale of the oxen.
Health services	2	1	2	2	Women can decide to go sub-health post while their children get sick. The sub health post is easily accessible to the women. But the women can not decide to go sub-health post to check-up their health without permission of their husband or their mother-in-law. Even dalit male have little access to the health services. According to the participants, the health camp, family planning camps are not held in their VDC and they are not getting sufficient services. They have to go India if they suffer from any sickness or Sevier diseases.
VDC's Services	1	1	2	2	Women do not go to the VDC for taking any recommendation or to take any service. Even the Dalit male have little access to the VDC services. There is not their representation nowadays.
Agricultural services	1	1	1	1	Neither women nor men are getting agricultural services form <i>agriculture service center</i> . The center is not in Rilu and the Dalits of Rilu do not go to the agriculture center for any services.
Forest	2	2	3	3	Women go to forest frequently to collect firewood, saplings and grass for cattle/livestock. They have access to the forest but the CFUC chair and secretary are male. Only they can decide about the use of the forest products. According to the participants female have less courage and energy than the male. Female have less knowledge than the male. Therefore, female cannot lead any

					committee and cannot take part actively in any decision.
Drinking water	3	1	3	3	Female have go to fetch drinking water, washing clothes and take bath for children and themselves. They have access to the drinking water tap. But the female cannot decide where to fix the water tap, when and where it should be repaired. Only male decide about the management and maintenance of drinking water supply. There is only one female member in drinking water users committee in ward No 7.
Irrigation	2	2	3	3	Female can go to irrigate field. They have access to the canal. But only male decide about the management and maintenance of the canal.
Education	1	1	3	3	Parents prefer sons to send school. According to them sons will have to go outside to earn money for the family in future whereas the girls will have to remain at home after their marriage.
Financial Institution	1	1	2	2	Women have no access to financial institution. Even the male has little access to the bank and any other financial institutions. They (Male) take loan from local money lenders. There is not any cooperative or bank in Rilu.
Community Organizations (CBOs)	2	2	3	3	Dalit women are organized in savings and credit groups. They have access to the groups but there are male in the groups who decide mostly.
Religious places	1	1	1	1	Neither women nor men from dalit community are allowed to enter in the temple or any pooza and take <i>Prasad</i> . ***
Political Parties	2	1	2	2	There is representation in political parties from dalit communities. However, there are only physical representation and not access to decision making level. Dalit male are more influencing than dalit female in political parties at local level.
Information and Communication	1	1	2	2	Mostly male go to outside, even in leisure time male (from elderly to the children) go to public places (Tea stall, CHAUTARA and CHOWK) and they can get new information. But the female (from elderly to the children) stay at home and involve in household work. Therefore they have not access to new information. Likewise, Mostly the male use to listen the news and other information from the radio at home whereas the female always involve in household work.
Skill Training	1	1	1	1	The participants have not any experience of skilled training that is provided by any external agencies or the government in their village. No body has got any type of skill training.

Note: 1 or  = Very little Access/Control, 2 or  = Little Access/Control,

3 or  = Well Access/Control

* The Female headed households or female led households

** Agricultural equipments are plough, oxen in rental, knives, KODALO, ANASI, KUTO etc.

*** If any Dalit tries to inter in the temple and tries to get Prasad, so called *Mallo Jati* (Higher caste) will force to him to leave the village indirectly. Dalits are badly indebted from the non dalit money lender and their homelands are deposited as collateral in the money lenders home. The money lenders will force them to leave their homeland or repay the loan if any dalit tries to break the traditional rules. These types of incidents have happened in their village several times. Therefore, any dalit cannot tries to raise voice against this discrimination.

Respondents

Name of respondents	Ward No.
1. Jayalal Agri	7
2. Fittu Agri	4
3. Bhuja BK	8
4. Jaya Damai	7
5. Jhilke Agri	7
6. Ranadal Okheda	7
7. Jange Okheda	7
8. Birendra Okheda	7
9. Biru Agri	7
10. Gopal Agri	7
11. Raje Agri	7
12. Jaheri Agri	7

1.2. Group: Dalit Female, Place: Ward No 7

Re/Sources	Female		Male		Remarks (Justification)
	A	C	A	C	
Drinking water	2	1	2	2	(Women and girls) fetch water, go to water tap frequently but they cannot decide where to fix the water tap, when and where it should be repaired. Only male decide about the management and maintenance of drinking water supply. Even the dalit male have not access to the water tap which is using by non dalit. If the water stops in the tap of dalit cluster, the dalit will have to go to the spring to take drinking water.
Forest	1	1	2	2	Participants said that women have to go to forest frequently to collect firewood and saplings but they cannot go easily to the forest. Because, the CFUC has restricted the forest in the name of conservation. Even the male of dalit has not access to CFUC at decision making level. CFUC chair and secretary are non dalit male. Only they use to decide about the use of the forest products.***
House	3	1	3	3	Women have access to take care the house; they can decide which place of the house is used for what purpose but ownership of the house is belonged to male. Only male can decide to sale, purchase and restructure the house.
Cattle/livestock	3	2	3	3	Women have access to take care the cattle and livestock. They can sale and purchase the cattle without pre-permission of the male members. In some households* female can decide to exchange their buffalos with the neighbors. But most of the males told that only the male have rights of purchasing and sale of the cattle and live stocks (buffaloes/oxen) in their families.
Agricultural ** equipments	2	2	3	3	Women have access to take care and use of the agricultural equipments. They can purchase the agricultural equipments without pre-permission of the male members. In some households* female can decide to exchange their oxen with the neighbors. But most of the males have not experiences that their female members can purchase and sale of the oxen.
Health services	2	1	2	2	Women can decide to go sub-health post while their children get sick. The sub health post is easily accessible to the women. But the women can not decide to go sub-health post to check-up their health without permission of their husband or their mother-in-law. Even dalit male have little access to the health services. According to the participants, the health camp, family planning camps are not held in their VDC and they are not getting sufficient

					services. They have to go India if they suffer from any sickness or Sevier diseases.
Land	3	1	3	3	Women can decide to plant crops in their land, they have access to take care and harvest the crops. But the ownership of the land is belonged to male. Only male can decide to sale, purchase and exchange the land
VDC's Services	1	1	2	2	Women do not go to the VDC for taking any recommendation or to take any service. Even the Dalit male have little access to the VDC services. There is not their representation nowadays.
Agricultural services	1	1	1	1	Neither women nor men are getting agricultural services form <i>agriculture service center</i> . The center is not in Rilu and the Dalits of Rilu do not go to the agriculture center for any services.
Irrigation	2	2	3	3	Female can go to irrigate field. They have access to the canal. But only male decide about the management and maintenance of the canal.
Education	1	1	3	3	Parents prefer sons to send school. According to them sons will have to go outside to earn money for the family in future whereas the girls will have to remain at home after their marriage.
Financial Institution	1	1	2	2	Women have no access to financial institution. Even the male has little access to the bank and any other financial institutions. They (Male) take loan from local money lenders. There is not any cooperative or bank in Rilu.
Community Organizations (CBOs)	2	2	3	3	Dalit women are organized in savings and credit groups. They have access to the groups but there are male in the groups who decide mostly.
Religious places	1	1	1	1	Neither women nor men from dalit community are allowed to enter in the temple or any pooza and take <i>Prasad</i> . ****
Political Parties	2	1	2	2	There is representation in political parties from dalit communities. However, there are only physical representation and not access to decision making level. Dalit male are more influencing than dalit female in political parties at local level.
Information and Communication	1	1	2	2	Mostly male go to outside, even in leisure time male (from elderly to the children) go to public places (Tea stall, CHAUTARA and CHOWK) and they can get new information. But the female (from elderly to the children) stay at home and involve in household work. Therefore they have not access to new information. Likewise, Mostly the male use to listen the news and other information form the radio at home whereas the female always involve in household work.
Skill Training	1	1	1	1	The participants have not any experience of skilled training that is provided by any external agencies or the government in their village. No body has got any type of skill training.

Note: 1= Very little Access/Control, 2= Little Access/Control, 3=Well Access/Control

* The Female headed households or female led households

** Agricultural equipments are plough, oxen in rental, knives, KODALO, ANASI, KUTO etc.

*** *Petari Community Forestry Users Group (CFUG)* of Rilu VDC ward No. 4, 6 and 7 was established in 2003. The CFUG was led by women and dalit women also in decision making position. The committee worked hard and succeeded to conserve the jungle from deforestation. Most of the users were happy and they were following the rules and regulation of the CFUG. In 2006, new CFUC formed by the general assembly. Male and Non dalit became leaders and decision makers. The new committee blamed the older committee that it was not transparent and did not handover the documents and accounts to the new committee. After then, no one followed the rules and the jungle is being cleaned and converting as barren land. (According to the participants of Rilu 6,7, and 4)

**** No dalit women have tried to get such Prasad and Tika. Because, they do not want to be sinner and to be the cause of any harm in the family. "We dalit women afraid of god and we do not want to be sinner"- Suna Agri

Respondents

SN	Name	Ward No.
1	Dhana Okheda	7
2	Birma BK	8
3	Chapu BK	4
4	Rupa Agri	7
5	Suna Agri	7
6	Mahamati Okheda	7
7	Gopala Devi Okheda	7
8	Sikni BK	8
9	Usha Okheda	7
10	Dalmati Agri	7
11	Kumala Agri	7
12	Parvati Agri	7

1.3. Group: Non Dalit Female, Place: Ward No 3

Re/Sources	Female		Male		Remarks (Justification)
	A	C	A	C	
Land	3	1	3	3	Women decide when and where to plant and harvest crops in their land, they have access to take care the plant and yields. But the ownership of the land is belonged to male. Only male can decide to sale, purchase and exchange the land
House	3	1	3	3	Women have access to take care the house; they can decide which place of the house is used for what purpose but ownership of the house is belonged to male. Only male can decide to sale, purchase and restructure the house.
Drinking water	2	1	3	3	(Women and girls) fetch water, go to water tap frequently but they cannot decide where to fix the water tap, when and where it should be repaired. Only male decide about the management and maintenance of drinking water supply.
Forest	2	2	3	3	Women go to forest frequently to collect firewood and saplings. CFUC chair and secretary are male. Only they use to decide about the use of the forest products.
Cattle/livestock	3	2	3	3	Women have access to take care the cattle and livestock. They can sale and purchase the cattle without pre-permission of the male members. However, all participants have not experienced of purchasing and sale of the cattle and livestock(buffaloes/oxen) in their families.
Agricultural ** equipments	2	2	3	3	Women have access to take care and use of the agricultural equipments. They can purchase the agricultural equipments. In some households* female can decide to exchange their oxen with the neighbors.
Health services	2	1	3	3	Women can decide to go sub-health post while their children get sick. But the women can not decide to go sub-health post to check-up their health without permission of their husband or their mother-in-law. Male can go to health check up as he feel or get sick easily.
VDC's Services	1	1	3	3	Women do not go to the VDC for taking any recommendation or to take any service. Male go to VDC if they need any service from

					VDC.
Agricultural services	1	1	1	1	Neither women nor men are getting agricultural services form <i>agriculture service center</i> .
Irrigation	2	2	3	3	Female can go to irrigate field. They have access to the canal. But only male decide about the management and maintenance of the canal.
Education	1	1	3	3	Parents prefer sons to send school. According to them sons will have to go outside to earn money for the family in future whereas the girls will have to remain at home after their marriage.
Financial Institution	1	1	2	2	Women have no access to financial institution. Even the male has little access to the bank and any other financial institutions. They (Male) take loan from local money lenders. There is not any cooperative or bank in Rilü.
Community Organizations (CBOs)	2	2	3	3	Women are organized in savings and credit groups. They have access to the groups but there are male in the groups who decide mostly.
Skill Training	1	1	1	1	The participants have not any experience of skilled training that is provided by any external agencies or the government in their village. No body has got any type of skill training.
Religious places	2	2	3	3	Women have access to the religious places but not allowed in menstruation period. Likewise, all things are decided by male in consultation with women.
Political Parties	2	1	3	3	There is women's representation in political parties. However, there are only physical representation and not access to decision making level. Male are more influencing and dominating than female in political parties at local level.
Information and Communication	1	1	2	2	Mostly male go to outside, even in leisure time male (from elderly to the children) go to public places (Tea stall, CHAUTARA and CHOWK) and they can get new information. But the female (from elderly to the children) stay at home and involve in household work. Therefore they have not access to new information. Likewise, Mostly the male use to listen the news and other information form the radio at home whereas the female always involve in household work.

Note: 1= Very little Access/Control, 2= Little Access/Control, 3=Well Access/Control

* The Female headed households or female led households

** Agricultural equipments are plough, oxen in rental, knives, KODALO, ANASI, KUTO etc.

Respondents

SN	Name	Ward No
1	Dunki Bohara	3
2	Himkala Jethara	2
3	AMba Bohara	4
4	Himsara Bohara	5
5	Sarmila Kumari Jethara	3
6	Belmati Bohara	3
7	Mangala Bohara	3
8	Naru Bohara	4
9	Kankuru Jethara	2
10	Dalli Bohara	3
11	Jamuna Devi Bohara	6
12	Radha Bohara	5

1.4. Group: Non Dalit Male, Place: Ward No 5

Re/Sources	Female		Male		Remarks (Justification)
	A	C	A	C	
Land	3	2	3	3	Women decide when and where to plant and harvest crops in their land, they have access to take care the plant and yields. But the ownership of the land is belonged to male. Male decides to sale, purchase and exchange the land in consultation with female members of the family.
House	3	3	3	3	Women have access to take care the house; they can decide which place of the house is used for what purpose. Though ownership of the house is belonged to male they cannot decide to sale, purchase and restructure the house without permission of female members.
Drinking water	3	2	3	3	(Women and girls) fetch water, go to water tap frequently. They have access to decide to keep cleanliness around the tap. However, male decide about the management and maintenance of drinking water supply.
Forest	3	1	3	3	Women go to forest frequently to collect firewood and saplings. But they cannot take timber from the forest. Female cannot involve in cutting timber. CFUC chair and secretary are male. Only they use to decide about the use of the forest products.
Cattle/livestock	3	2	3	3	Women have access to take care the cattle and livestock. They can sale and purchase the cattle without pre-permission of the male members. However, all participants have not experienced of purchasing and sale of the cattle and livestock(buffaloes/oxen) in their families.
Agricultural ** equipments	2	2	3	3	Women have access to take care and use of the agricultural equipments. They can purchase the agricultural equipments. In some households* female can decide to exchange their oxen with the neighbors.
Health services	2	1	3	3	Women can decide to go sub-health post while their children get sick. But the women can not decide to go sub-health post to check-up their health without permission of their husband or their mother-in-law. Male can go to health check up as he feel or get sick easily.
Employment	1	1	3	3	Women cannot decide to go outside from the village for earning money. It is male's duty to earn money and to maintain livelihoods of the family. Women should do household work.
VDC's Services	1	1	3	3	Women do not go to the VDC for taking any recommendation or to take any service. Male go to VDC if they need any service from VDC.
Irrigation	2	2	3	3	Female can go to irrigate field. They have access to the cannel. But only male decide about the management and maintenance of the cannel.
Education	1	1	3	3	Parents prefer sons to send school. According to them sons will have to go outside to earn money for the family in future whereas the girls will have to remain at home after their marriage. If girls are sent to school they will elope (<i>POILA JANCHHAN</i>) from school.
Financial Institution	1	1	2	2	Women have no access to financial institution. Even the male has little access to the bank and any other financial institutions. They (Male) take loan from local money lenders. There is not any cooperative or bank in Rilu.
Community Organizations (CBOs)	2	2	3	3	Women are organized in savings and credit groups. They have access to the groups but there are male in the groups who decide mostly.
Skill Training	1	1	1	1	The participants have not any experience of skilled training that is provided by any external agencies or the government in their village. No body has got any type of skill training.

Religious places	2	2	3	3	Women have access to the religious places but not allowed in menstruation period. Likewise, all things are decided by male in consultation with women.
Political Parties	2	1	3	3	There is women's representation in political parties. However, there are only physical representation and not access to decision making level. It is because the women have no leadership capacity.
Information and Communication	2	1	3	2	Women and girls have access to listen to the radio but they don't want to listen to news. They want to listen to songs. Female health volunteers provide information to the women and girls but there is not any provision of male health volunteer to provide such information in the village.

Note: 1= Very little Access/Control, 2= Little Access/Control, 3=Well Access/Control

* The Female headed households or female led households

** Agricultural equipments are plough, oxen in rental, knives, KODALO, ANASI, KUTO etc.

Respondents

SN	Name	Ward No
1	Biru Bohara	6
2	Ganesh Rokaya	5
3	Bahadur Bohara	2
4	Trimal Bohara	5
5	Daljit Kathayat	8
6	Nandalal Bohara	6
7	Guru Bohara	3
8	Ram Bahadur Jethara	9
9	Dhan Bahadur Bohara Jethara	1
10	Jaya Bohara	2
11	Danta Bohara	3
12	Akkal Bohara	5

2. Workload Analysis

2.1. Group: Dalit Male, Place Ward No 7, Date 19th February, 2008

Male (Adults and Boys)	Time	Female (Adults and Girls)
Sleeping	4:30-5:30 AM	Get up, firing, fetch water from tap/well (30 minutes to 45 minutes)*, clean rooms.
Get up, drink tea, go to CHANA (shed) for feeding cattle/livestock	5:30-7:00 AM	Go to CHANA (shed) for feeding cattle/livestock, prepare morning meals.
Prepare for outside works of that day. Help to take care of children, if needed.	7:00-9:00 AM	Go to collect saplings or cut grass in Bari or Khet
Have morning meal and go to outside work	9:00-10:00 AM	Feed children and send them to schools, serve food for family members, after than have food and clean utensils, ensure & prepare food grain for evening meal, clean rooms and wash clothes of all family members
Performing outside work – Agricultural work: preparing field (Ploughing, digging, making wall and terraces) for planting paddy, wheat, barley. Plantng and harvesting.	10:00-5:00	Go to outside for working** – Agricultural work: Digging and making ready for planting, planting paddy, wheat, barley, take care of the plants, irrigating the field, harvesting, preparing grain and storing

- Non Agricultural work: Labor on road construction, house construction, carpentry, mason, wood cutting, timber cutting		- Domestic work: go to jungle to take care of cattle and livestock, collect firewood and saplings, - Non Agricultural work: Labor on road construction, house construction,
Coming Home, Feeding livestock Hosting guest, if needed, Helping to take care of the children, if needed Listening radio and taking rest or go to neighboring house for talking.	5:00-7:00 PM	Coming home, fetching water, prepare evening meal, serving tea to the guest, if needed, feeding the children
Having meal and go to bed Listen to the radio on bed	7:00-8:30 or 9:00 PM	Serving food for family members (First elderly and male members and than female members of the family), having food at last, cleaning utensils, cleaning kitchen.
Sleeping	8:30 -9:30 or up to 10 PM	Preparing materials for morning meal, preparing food grain (OKHAL MUSAL GARNE)

- * The women use to go toilets before filling the water in their water pot from the tap or well. At that time mostly male are sleeping and the time is safe for women to go to toilets in the streams or any other public places.
- ** Wage rate for male and female is different in the VDC. According to the participants daily wage for male in general non skilled work is Nrs. 150 to 200. For carpentry and mason work the male gets up to Nrs. 300. Only the male does carpentry and mason work. Similarly a male gets up to Nrs. 200 daily for timber cutting. Women get up to Nrs. 50-80 daily. Works are different for men and women. Men involve in comparatively hard work, such as breaking the stone, cutting timber, caring timber from forest to the village or up to district headquarter whereas woman involves in caring stones, preparing mud for house construction and so on. In agricultural work, male gets up to Nrs. 150 and a female gets up to Nrs. 80 daily. The participants said that women are weaker than men. Women are less courageous than men. Therefore, women cannot perform outside work like men do.

Respondents

Name of respondents	Ward No.
1. Jayalal Agri	7
2. Fittu Agri	4
3. Bhujja BK	8
4. Jaya Damai	7
5. Jhilke Agri	7
6. Ranadal Okheda	7
7. Jange Okheda	7
8. Birendra Okheda	7
9. Biru Agri	7
10. Gopal Agri	7
11. Raje Agri	7
12. Jaheri Agri	7

2.2. Group: Dalit Female, Place Ward No 7, Date 20th February, 2008

Male (Adults and Boys)	Time	Female (Adults and Girls)
Sleeping	4:00-5:00 AM	Get up, firing, fetch water from tap/well, clean utensils, clean rooms.
Get up, drink tea, go to CHANA (shed) for feeding cattle/livestock	5:00-7:00 AM	Serve tea for the family members, Go to CHANA (shed) for feeding cattle/livestock, prepare

		morning meals.
Go to water tap and wash faces, take smock (<i>TAMAKHU</i>), prepare for outside works of that day.	7:00-9:00 AM	Go to collect saplings or cut grass in Bari or Khet, sometimes wash clothes of all family members, prepare morning meals
Have morning meal and go to outside work	9:00-10:00 AM	Feed children and send them to schools, serve food for family members, after than have food and clean utensils*, ensure & prepare food grain for evening meal, clean rooms and wash clothes of all family members
Go to outside work – Agricultural work: preparing field (Ploughing, digging, making wall and terraces) for planting paddy, wheat, barley. Plantng and harvesting. – Non Agricultural work: Labor on road construction, house construction, carpentry, mason, wood cutting, timber cutting	10:00-5:00 up to 6:00 PM	Go to outside for working – Agricultural work: Digging and making ready for planting, caring organic fertilizer from sheds to the field, planting paddy, wheat, barley, take care of the plants, irrigating the field, harvesting, preparing grain and storing – Domestic work: go to jungle to take care of cattle and livestock (<i>BAKHRA BALLI CHARAUNE</i>), collect firewood and saplings, – Non Agricultural work: Labor on road construction, house construction,
Coming Home, Feeding livestock Hosting guest, if needed, Helping to take care of the children, if needed Listening radio and taking rest or go to neighboring house for talking.	5 or 6:00-7:00 PM	Coming home, firing, fetching water, prepare evening meal, serving tea to the guest, if needed, feeding the children
Having meal and go to bed Listen to the radio on bed	7:00-8:30 or 9:00 PM	Serving food for family members (First elderly and male members and than female members of the family) **, having food at last, cleaning utensils***, cleaning kitchen.
Sleeping	8:30 -9:30 or up to 10 PM	Preparing materials for morning meal, preparing food grain (<i>OKHAL MUSAL GARNE</i>)

* Girls involves in cleaning rooms, cleaning utensils, fetching water and washing clothes but boys do not involve in such work. Girls involve helping her mother in carrying fertilizers, collecting saplings and carrying firewood from forest. Mostly girls go to take care of the cattle and oxen (*GOHALA*). Most of the participants said that the son will have to go outside (India and other places) to earn money. They do not have to do domestic work like women do. Therefore, girls have to do these works. " *BHANDA KUNDI, JHADU PUCHHA PANI CHHORALE NAI GARNE HO BHANE BAHIRA DESHMA GAYERA KASLE KAMAYERA LYAUNE RA HAMILE KHANE ?*"
"*LOKNE MANISHLE GHARAMA PANI SOINILE GARNE KAM GARNE ANI BHAHIRA GAYERA PANI TALU BATE PASINA PHUTUNJEL KAM GARNE KASHARI HUNCHHA.*"

*** The participants said that the girls and women use to eat food at last in the family. They have to serve the food firstly to the elderly people and male member of the family and than they eat. They have to satisfy the rest of the food left over after eating of the male members of the family. On the other hand they prefer to provide nutritious food to the boys (Sons) first by considering that the boys will have to do hard work in future to earn money for the family. They provide such food to girls (Daughters) after providing the sons. Because of this reason the women are weaker than the men and cannot go outside to do hard work. Therefore, they have to do household work.

*** Generally the women/girls use to clean the utensils of evening meal in the evening of bright nights (When the moon gives lights) and in the following morning of dark nights. It is because of the light. (*JUN LAGEMA BASA BHADA CHHOLNE JUN NALAGEMA CHHAKALA CHHOLNE*)

Respondents

SN	Name	Ward No.
1	Dhana Okheda	7
2	Birma BK	8
3	Chapu BK	4
4	Rupa Agri	7
5	Suna Agri	7
6	Mahamati Okheda	7
7	Gopala Devi Okheda	7
8	Sikni BK	8
9	Usha Okheda	7
10	Dalmati Agri	7
11	Kumala Agri	7
12	Parvati Agri	7

2.3. Group: Non Dalit Male Place Ward No 5, Date 21st February, 2008

Male (Adults and Boys)	Time	Female (Adults and Girls)
Sleeping	4:00-5:00 up to 6 AM	Get up, firing, fetch water from tap/well, clean utensils, clean rooms. (<i>JHADUPUCHHA LAUNE</i>)
Get up, go to water tap and wash faces, drink tea, go to CHANA (shed) for feeding cattle/livestock	5:00-7:00 AM	Serve tea for the family members, Go to CHANA (shed) for feeding cattle/livestock, prepare morning meals.
Go to cut grass or collecting firewood or prepare for outside works of that day.	7:00-9:00 AM	Go to collect saplings or cut grass in Bari or Khet, sometimes wash clothes of all family members, prepare morning meals
Have morning meal and go to outside work	9:00-10:00 AM	Feed children and send them to schools, serve food for family members, after than have food and clean utensils*, ensure & prepare food grain for evening meal, clean rooms and wash clothes of all family members
Go to outside work <ul style="list-style-type: none"> - Agricultural work**: preparing field i.e ploughing, digging, making wall and terraces (<i>BANNO LAUNE</i>) for planting paddy, wheat, barley. Planting and harvesting. - Non Agricultural work: Porter, carrying heavy loads, road construction, house construction, carpentry, mason, wood cutting, timber cutting 	10:00-5:00 up to 6:00 PM	Go to outside for working <ul style="list-style-type: none"> - Agricultural work: Digging and making ready for planting, caring organic fertilizer from sheds to the field, planting paddy, wheat, barley, take care of the plants, irrigating the field, harvesting, preparing grain and storing - Domestic work: go to jungle to take care of cattle and livestock (<i>BAKHRA BALLI CHARAUNE</i>), collect firewood and saplings, - Non Agricultural work: Labor on road construction, house construction,
Coming Home, Feeding livestock Hosting guest, if needed, Helping to take care of the children, if needed Listening radio and taking rest or go to neighboring house for talking.	5 or 6:00-7:00 PM	Coming home, firing, fetching water, prepare evening meal, serving tea to the guest, if needed, feeding the children
Having meal and go to bed Listen to the radio on bed	7:00-8:30 or 9:00 PM	Serving food for family members (First elderly and male members and than female members of the family)***, having food at last, cleaning utensils, cleaning kitchen.
Sleeping	8:30 -9:30 or up to 10 PM	Preparing materials for morning meal, preparing food grain (<i>OKHAL MUSAL GARNE</i>)

* Girls involves in cleaning rooms, cleaning utensils, fetching water and washing clothes but boys do not involve in such work. Girls involve helping her mother in carrying fertilizers, collecting saplings and carrying firewood from forest. Mostly girls go to take care of the cattle and oxen (*GOTHALA*). Most of the participants said that the son will have to go outside (India and other places)

to earn money. They do not have to do domestic work like women do. Therefore, girls have to do these works. "

** During planting and harvesting seasons of paddy, barley and wheat (From April to July and October to November) male use to go to the field for agricultural work. But the women use to go all seasons/months to take care of their crops. Therefore the women have very less leisure time in agricultural work.

*** The participants said that the girls and boys eat together but the women (Especially daughter in law) use to eat food at last in the family. They have to serve the food firstly to the elderly people and male member of the family and than they eat. If there are more than one daughter in law, the older one serves the food and the younger one has to clean the utensils and kitchen after eating. But all daughters in law eat together and they have to satisfy the rest of the food left over after eating of the members of the family. The participants replied that both boys and girls are treated equally in food distribution.

Respondents

SN	Name	Ward No
1	Biru Bohara	6
2	Ganesh Rokaya	5
3	Bahadur Bohara	2
4	Trimal Bohara	5
5	Daljit Kathayat	8
6	Nandalal Bohara	6
7	Guru Bohara	3
8	Ram Bahadur Jethara	9
9	Dhan Bahadur Bohara Jethara	1
10	Jaya Bohara	2
11	Danta Bohara	3
12	Akkal Bohara	5

2.4. Group: Non Dalit Female, Place Ward No 3, Thakunna village, Date Feb. 22nd, 2008

Male (Adults and Boys)	Time	Female (Adults and Girls)
Sleeping	4:00-5:00 up to 6 AM	Get up, firing, fetch water from tap/well, clean rooms. (<i>JHADUPUCHHA LAUNE</i>), clean utensils.
Get up, go to water tap and wash faces, drink tea, go to CHANA (shed) for feeding cattle/livestock	5:00-7:00 AM	Serve tea for the family members, Go to CHANA (shed) for feeding cattle/livestock, prepare morning meals.
During planting and harvesting seasons of paddy, barley and wheat (From April to July and October to November) male use to go to the field for agricultural work. from approx. 7:30 AM and work in hte field for whole day, up to 5:00 PM	7:00-9:00 AM	Go to collect saplings or cut grass in Bari or Khet, sometimes wash clothes of all family members, prepare morning meals (If there are small children, they are left with either elderly women or their older sisters/brothers at home and their mothers go to work.)
Have morning meal and go to outside work	9:00-10:00 AM	Feed children and send them to schools, serve food for family members, after than have food and clean utensils*, ensure & prepare food grain for evening meal, clean rooms and wash clothes of all family members.
Go to outside work – Agricultural work**: preparing field i.e ploughing,	10:00-5:00 up to 6:00 PM	Go to outside for working** – Agricultural work: Digging and making ready for planting, caring organic fertilizer from sheds to the

digging, making wall and terraces (<i>BANNO LAUNE</i>) for planting paddy, wheat, barley. Planting and harvesting. – Non Agricultural work: Porterage, carrying heavy loads, road construction, house construction, carpentry, mason, wood cutting, timber cutting		field, planting paddy, wheat, barley, take care of the plants, irrigating the field, harvesting, preparing grain and storing – Domestic work: go to jungle to take care of cattle and livestock (<i>BAKHRA BALLI CHARAUNE</i>), collect firewood and saplings, – Non Agricultural work:**** Labor on road construction, house construction,
Coming Home, Feeding livestock Hosting guest, if needed, Helping to take care of the children, if needed Listening radio and taking rest or go to neighboring house for talking.	5 or 6:00-7:00 PM	Coming home, firing, fetching water, prepare evening meal, serving tea to the guest, if needed, feeding the children
Having meal and go to bed Listen to the radio on bed	7:00-8:30 or 9:00 PM	Serving food for family members (First elderly and male members and than female members of the family)***, having food at last, cleaning utensils, cleaning kitchen.
Sleeping	8:30 -9:30 or up to 11 PM	Preparing materials for morning meal, preparing food grain (<i>OKHAL MUSAL GARNE</i>), Some wome involve in kneting and making <i>BHANGRO</i> Clothes after completing all of the daily work.

* After school, girls have to involve in cleaning rooms, cleaning utensils, fetching water and washing clothes but boys do not involve in such work. Similarly, in holidays, girls have to involve helping their mothers in carrying fertilizers, collecting saplings and carrying firewood from forest.

** During planting and harvesting seasons of paddy, barley and wheat (From April to July and October to December) male use to go to the field for agricultural work. The women prepare meals for the male and go to the field by taking the meals at 10 A.M and join with the male to work in the field. Both male and female go back home from field after 5 or 6 P.M generally.

*** The participants said that the girls and boys eat together but the women (Especially daughter in law) use to eat food at last in the family. They have to serve the food firstly to the elderly people and male member of the family and than they eat. If there are more than one daughter in law, the older one serves the food and the younger one has to clean the utensils and kitchen after eating. But all daughters in law eat together and they have to satisfy the rest of the food left over after eating of the members of the family. The participants replied that both boys and girls are treated equally in food distribution.

**** The male perform hard work and female perform relatively soft work. Both male and female use to go work as labor in the village. But female do not go outside from the village while male go outside from village up to India to do labor and earn money for the family. In the village children up to 12-13 years of age also involve in the labor work. Wage rate is different for male and female. Male get up to Nrs 150.00 in a day while female get up to Nrs. 80/day. The children get 40 to 60 which is depended upon their work performance.

Respondents

SN	Name	Ward No
1	Dunki Bohara	3
2	Himkala Jethara	2
3	AMba Bohara	4
4	Himsara Bohara	5
5	Sarmila Kumari Jethara	3
6	Belmati Bohara	3
7	Mangala Bohara	3
8	Naru Bohara	4
9	Kankuru Jethara	2
10	Dalli Bohara	3
11	Jamuna Devi Bohara	6
12	Radha Bohara	5

3. Trend Analysis (Caste Based Discrimination)

3.1. Dalit Group, Place: ward No 7, Date Feb 20th, 2008

Timeline	Major events	Change in behavior
1956-1966	Parliamentary election held in 1957 Bajhanghi Kingship eliminated in 1960 Panchayati raj started in 1960	Dalit also involve in election Dalit were assured to get agricultural land and free education. However, KHALO system was there and Dalit did not get any relief. CHOI CHITO system was practiced by everybody. There were separate sources of water for dalit and non dalits which is still exist and practiced.
1966-1976	Dalit male started to go India to earn money and women stayed at home to maintain household works Primary school establish in Rilu in 1975	Dalit started to get loan from the Non dalit (<i>MALLO JATI</i>) to go India or for household work. But interest rate was so high (Up to 200%) and indebtedness of dalit started. Some dalit boys started to go school. But there is discrimination in school. Still there is CHOI CHHITO system. Dalit student had to sit separately in classroom. But the teachers were against caste system and they encouraged sitting together. This helped the young students to change their behavior towards dalit.
1976-1986	The referendum (JANAMAT SANGRAHA) election held. Those leaders who were against panchayat started to aware dalit against caste system. One Dalit elected as vice chair of Rilu Village Panchayat in 1982	Indebtedness still continued but the money lenders became aware and they started to develop contract while giving loan to Dalit by taking their lands (KHET ADN BARI) as collators. But the interest was still high. NERU KO BHARU system prevailed.* Dalit also started to involve in SRAMADANA in community development work. Number of dalit students increased in school CHOICHHITO system gradually decreased
1986-1996	Democratic election held in 1990 VDC election held in 1991 Sub health post established in Rilu in 1996	CHOICHHITO system ended in but Dalit could not get eat together with Non dalit in public places. Indebtedness still continued but the money lenders became aware and they started to develop contract while giving loan to Dalit by taking their lands (KHET ADN BARI) as collators. But the interest was still high. NERU KO BHARU system also continued.** Dalit had to clean the utensils after drinking tea or eating snacks in hotels. Dalit felt more easy to participate in community development activities

		Some dalit girls started to go school But because of indebtedness many Dalit lost their KHET and BARI. Dalit students felt easier to study in school especially with the students from MALLO JATI.
1996-2008	Maoist campaign done in 2004-5 Drinking water supply established in 2004 Government started to provide scholarship to dalit students	High interest rate decreased. (Especially the NERU-BHARU system decreased). However, most of the dalits are badly indebtedness and their land is deposited as collateral at money lenders home. Therefore, the dalit have to obey whatever the money lender ask them. And the money lenders are from MALLO JATI. CHUWACHUT in public places ended. The practice of cleaning utensils by dalit after drinking tea or eating snacks in hotels disappeared after 2006. The water tap fixed separate in both dalit and non dalit clusters. Number of dalit (Girls/Boys) students increased in school.

* **When a person takes loan of Nrs. 100.00 from money lenders, s/he will have to pay IC Rs. 100.00 after one year which is equivalent to Nrs. 160.00.**

** The participants presented some example of indebtedness. According to the participants a dalit (They have requested for not to write their name and address) took one hundred NRs from a non dalit neighbour with a condition of returning one hundred IC after six months and he went to India to earn money. But he became sick and could not earn money and pay one hundred IC to the neighbor. After two years, when the dalit came home and went to pay the loan to the neighbor. The neighbor claimed to take Nrs 670 by adding the Interest in six monthly basis. The dalit had not enough money to pay and he agreed to make a TAMASUK against his loan to pay in 60% interest rate after one year. After one year, the dalit paid the loan by selling his a piece of land.

A Dalit has taken 4 ANA (2.5 gram) gold as a loan and the condition was to pay 8 Ana after one year. He spent the gold for his son's marriage. After one year he paid 8 Ana gold to the neighbor. After payment of the first loan, he took 6 Ana gold as loan in condition to pay 12 Ana after one year. He sold the gold and spent some money in household expenditure and gave some money to go to India to earn money. Unfortunately, his son got sick and could not enough money to buy 12 Ana gold to pay to the neighbor. The dalit go to the neighbor's house and requested to extend time of repayment of the gold for another one year. The neighbor agreed in condition to pay 24 Ana of gold. After one year, the cost of gold raised so high and the dalit could not earn enough money to buy such a huge amount of gold. Eventually, the dalit went to the neighbor house and made a TAMASUK (Contract) on the loan of 24 Ana gold and deposited his 5 ropanies (Approx Acors) of land against the loan. According to the contract, he will have to give the land to the neighbor if he will not pay the 24 Ana of gold with in one year.

Respondents:

SN	Name	Age	Ward No.
1	Jhilke Agri	62	9
2	Paru Agri	67	7
3	Jayalal Agri	57	7
4	Biju Okheda	59	8
5	Gorakh Okheda	24	7

3.2. Non Dalit Group

Timeline	Major events	Change in behavior
		There are three castes of dalits in Rilu. KADI (Agri, Okheda and BK), Damai (Nepali), and Sarki (Bhul). According to the respondents of trend analysis, they have been staying in the Rilu village for about 200 years. There were Bohora, Kathayat and Rokaya first and they established dalit settlements to use the dalit for labor and other work as per their need.
1955-1965	Bajhang King Objang Singh defeted by nepalese army in 1962 Contry code effected in 1964	There was CHHOI CHHITO system in the village There was KHALO system and dalit are considered as labor for agriculture work and other domestic work besides providing their occupational skilled work to non dalit (MALLO JATI) The country code did not affect in the village.
1965-1975	Shiva Okheda (dalit) elected in vice chair of Rilu village Panchayat and dalit also started to participate in development work Dalit male started to go India to earn money and women stayed at home to maintain household works Primary school establish in Rilu in 1975 Land reform came in 1965. Dalit also started to register their land in their name and they became land owners. Compulsory Savings system started by Village Panchayat in 1966.	Dalit and Gair Dalit started to sit together for meeting and discussion in Panchayat. But there was still discrimination in drinking tea and eating food. Besides Panchayat they did not sit together in any other public places. Some dalit boys started to go school. But there is discrimination in school. Still there was CHOI CHHITO and KHALO system. Dalit student had to sit separately in classroom.
1975-1985	The referendum (JANAMAT SANGRAHA) election held. Those leaders who were against panchayat started to aware dalit against caste system. One Dalit elected as vice chair of Rilu Village Panchayat in 1882	Indebtedness still continued but the money lenders became aware and they started to develop contract while giving loan to Dalit by taking their lands (KHET and BARI) as collators. But the interest was still high. "NERU KO BHARU" system prevailed.* Dalit also started to involve in SRAMADANA in community development work. Number of dalit students increased in school CHOICHHITO system gradually decreased
1986-1996	Democratic election held in 1990 VDC election held in 1991 Sub health post established in Rilu in 1996	CHOICHHITO system ended but Dalit could not get eat together with Non dalit in public places. Educated persons increased in village and they started to rais awareness against the caste system. Dalit students felt easier to study in school especially with the students from MALLO JATI.
1996-2008	Maoist campaign done in 2004-5 Drinking water supply established in 2004	High interest rate decreased. (Especially the NERU-BHARU system decreased). However, most of the dalits are badly indebtedness and their land is deposited as collateral at money lenders home. Therefore, the dalit have to obey

	Government started to provide scholarship to dalit students	<p>whatever the money lender ask them. And the money lenders are from <i>MALLO JATI</i>.</p> <p><i>CHUWACHUT</i> in public places ended. The practice of cleaning utensils by dalit after drinking tea or eating snacks in hotels disappeared after 2006.</p> <p>The water tap fixed separate in both dalit and non dalit clusters.</p> <p>Number of dalit (Girls/Boys) students increased in school.</p>
--	---	---

Respondents:

SN	Name	Age	Ward No.
1	Dhansingh Bohara	58	9
2	Mansara Bohara	59	6
3	Prem Bahadur Jethara	57	1
4	Bhima Jethara	59	3
5	Dal Bahadur Rokaya	54	5

**Rural Water Resources Management Project (RVWRMP)
Gender and Social Discrimination Study
(February-March 2008)**

PRA REPORT

Field Researcher

1. Bed Prasad Sapkota
2. Laxina Lama




Kushapani VDC, Dailekh

1. Access and Control Analysis

1.1. Group: Dalit Male, Place: Ward No 6, VCD Center, Kushapani

Re/Sources	Female		Male		Remarks (Justification)
	A	C	A	C	
Drinking water	3	1	3	3	Female have go to fetch drinking water, washing clothes and take bath for children and themselves. They have access to the drinking water tap. But the female cannot decide where to fix the water tap, when and where it should be repaired. Only male decide about the management and maintenance of drinking water supply.
Land	2	1	3	3	Women can decide to plant crops in their land, they have access to take care and harvest the crops. But the ownership of the land is belonged to male. Only male can decide to sale, purchase and exchange the land
Employment	1	1	3	3	Women cannot go outside to work as labor but man can easily go in his own decision. Women have to take pre permission from his family, which is rarely found.
Information and Communication	2	2	3	3	Mostly male go to outside, even in leisure time male (from elderly to the children) go to public places (Tea stall, and CHOWK) and they can get new information. But the female (from elderly to the children) stay at home and involve in household work. Therefore they have not access to new information. Likewise, Mostly the male use to listen the news and other information form the radio at home whereas the

					female always involve in household work. Letter from government and other organization also come in Male's name as household head.
Health services	2	1	3	3	Women can decide to go sub-health post while their children get sick. The sub health post is easily accessible to the women. But the women cannot decide to go sub-health post to check-up their health without permission of their husband or their mother-in-law.
Security	2	2	3	3	Women and girls are less secure than man and boys in the society. Women cannot go to police post if she is victimized by any other but men can easily go in such cases.
VDC's Services	2	1	3	3	Women do not go to the VDC for taking any recommendation or to take any service. Even the Dalit male has little access to the VDC services. There is not their representation nowadays.
Forest	3	1	3	3	Women go to forest frequently to collect firewood, saplings and grass for cattle/livestock. They have access to the forest but the forest guard and foresters are male and women have not security in the forest. Women cannot go to apply at forest office if they need any timber and wood.
Education	2	2	3	3	Parents prefer both sons and daughter to send school. But most of the girls have to leave schools in 8 to 10 grade. Because girls have to marriage and go to husbands home. Very little girls get chance to continue education after marriage.
Cattle/livestock	3	2	3	3	Women have access to take care the cattle and livestock. They can sale and purchase the cattle without pre-permission of the male members. In some households* female can decide to exchange their buffalos with the neighbors. But most of the males told that only the male have rights of purchasing and sale of the cattle and livestock (buffaloes/oxen) in their families.
Community Organizations (CBOs)	2	1	3	3	Dalit women are organized in savings and credit groups. They have access to the groups but there are male in the groups who decide mostly.

Note: 1 or  = Very little Access/Control, 2 or  = Little Access/Control, 3 or  = Well Access/Control




Respondents

SN	Name of respondents	Ward No.
1.	Kabiram Sunar	5
2.	Nare Mijar	6
3.	Bhakta Sunar	6
4.	Dabal BK	8
5.	Kushal Mijar	6
6.	Mana B. Nepali	8
7.	Rukum Nepali	8
8.	Dinesh Nepali	8
9.	Gagan Sunar	6
10.	Krishna Nepali	5

1.2. Group: Dalit Female, Place: Ward No 6, VDC Center, Kushapani,

Date March 3 2008

Re/Sources	Female		Male		Remarks (Justification)
	A	C	A	C	
Drinking water	3	1	3	3	Women and girls can easily go to water tap frequently to fetch water, but they cannot decide where to fix the water tap, when and where it should be repaired. Only male decide about the management and maintenance of drinking water supply.
Land	3	1	3	3	Women can decide to plant crops in their land, they have access to take care and harvest the crops. But the ownership of the land is belonged to male. Only male can decide to sale, purchase and exchange the land
Forest	1	1	3	3	Participants said that women have to go to forest frequently to collect firewood and saplings but they cannot go easily to the forest. Male can go to forest and take firewood, cut timber.
Education	3	1	3	3	Daughters go to school equally as sons up to primary school. After primary, the parents prefer sons to send school. There are male in leadership in SMCs and most of the teachers are male in school.
Health services	2	1	2	2	Women can decide to go sub-health post while their children get sick. The sub health post is easily accessible to the women. But the women can not decide to go sub-health post to check-up their health without permission of their husband or their mother-in-law. Even dalit male have little access to the health services.
Security	1	1	3	2	Women and girls are less secure than man and boys in the society. Women cannot go to police post if she is victimized by any other but men can easily go in such cases. Dalit male also have to face several problems in the society. They are also less secure than other non dalit.
Employment	1	1	3	3	Women cannot go outside to work as labor but man can easily go in his own decision. Women has to take pre permission from his family which is rarely found.
Information and Communication	2	1	3	3	Mostly the male use to listen the news and other information form the radio at home whereas the female always involve in household work.
House	3	1	3	3	Women have access to take care the house; they can decide which place of the house is used for what purpose but ownership of the house is belonged to male. Only male can decide to sale, purchase and restructure the house.
VDC's Services	1	1	2	2	Women do not go to the VDC for taking any recommendation or to take any service. Even the Dalit male have little access to the VDC services. There is not their representation nowadays.
Financial Institution	1	1	2	2	Women have no access to financial institution. Even the male has little access to the bank and any other financial institutions. They (Male) take loan from local money lenders. There is not any cooperative or bank in Rilū.
Community Organizations (CBOs)	2	2	3	3	Dalit women are organized in savings and credit groups. They have access to the groups but there are male in the groups who decide mostly.

Note: 1 or  = Very little Access/Control, 2 or  = Little Access/Control, 3 or  = Well Access/Control



Respondents

SN	Name	Ward No.
1	Deu Mijar	7
2	Balkumari Mijar	5
3	Uma Sunar	5
4	Surja Sunar	4
5	Tulashi Nepali	8
6	Nandakala Nepali	7
7	Tej Kumari Sunar	8
8	Gagansara BK	8
9	Nanada Nepali	7

1.3. Group: Non Dalit Female, Place: Ward No 4, Adarsha High School, Khambagade

Re/Sources	Female		Male		Remarks (Justification)
	A	C	A	C	
Drinking water	2	1	3	3	Women and girls have access to fetch water, go to water tap frequently but they cannot decide where to fix the water tap, when and where it should be repaired. Only male decide about the management and maintenance of drinking water supply.
Land	3	2	3	3	Women decide when and where to plant and harvest crops in their land, they have access to take care the plant and yields. But the ownership of the land is belonged to male. Only male can decide to sale, purchase and exchange the land
Employment	1	1	3	3	Women and girls can not go to outside for employment. Only male Man and boys can go and they go up to India for labor work.
Loan	2	2	3	3	The local money lenders believe the women for providing loan. However, male take loan in the households, if needed. The male send their women to take loan but after taking loan the male decides to expense the loan.
Skill Training	2	2	3	3	Some NGOs (RRN, LDP) and Government have provided some training for women and men. However, women have little access to take training by going outside. Only male can go to take vocational training.
Education	2	1	3	3	Parents send both sons and daughters to send school. Parents prefer both sons and daughter to send school. But most of the girls have to leave schools in 8 to 10 grade. Because girls have to marriage and go to husbands home. Very little girls get chance to continue education after marriage.
House	3	1	3	3	Women have access to take care the house; they can decide which place of the house is used for what purpose but ownership of the house is belonged to male. Only male can decide to sale, purchase and restructure the house.
Forest	2	2	3	3	Women go to forest frequently to collect firewood and saplings. CFUC chair and secretary are male. Only they use to decide about the use of the forest products.
Cattle/livestock	3	2	3	3	Women have access to take care the cattle and livestock. They can sale and purchase the cattle without pre-permission of the male members. However, all participants have not experienced of purchasing and sale of the cattle and livestock (buffaloes/oxen) in their families.
Agricultural ** equipments	2	2	3	3	Women have access to take care and use of the agricultural equipments. They can purchase the agricultural equipments. In some households* female can decide to exchange their oxen with the neighbors.
Health services	2	2	3	3	Women can decide to go sub-health post while their children get sick. But the women can not decide to go sub-health post to

					check-up their health without permission of their husband or their mother-in-law. Male can go to health check up as he feel or get sick easily.
Religious places	1	1	3	3	Women have little access to the religious places but not allowed in menstruation period. Likewise, all things are decided by male about the places.
Information and Communication	2	1	2	2	Mostly the male use to listen the news and other information form the radio at home whereas the female always involve in household work.
Marriage	2	1	3	3	Female try to influence in decision making for marriage but ultimately male decides.
VDC's Services	1	1	3	3	Women do not go to the VDC for taking any recommendation or to take any service. Male go to VDC if they need any service from VDC.
Community Organizations (CBOs)	2	2	3	3	Women are organized in savings and credit groups. They have access to the groups but there are male in the groups who decide mostly.

Note: 1 or  = Very little Access/Control, 2 or  = Little Access/Control,
3 or  = Well Access/Control




Respondents

SN	Name	Ward No
1	Dila Paudel	9
2	Anita Paudel	9
3	Bishnu Paudel	6
4	Laxmi Acharya	3
5	Dhruba Kumari Sapkota	3
6	Tika Acharya	8
7	Puspa Adhikari	8
8	Basundhara Sharma	7
9	Sunita Devi Regmi	2
10	Tulashi Gurung	1
11	Bhagirathi Sharma	7
12	Harikala Thapa	2

1.4. Group: Non Dalit Male, Place: Ward No 5

Re/Sources	Female		Male		Remarks (Justification)
	A	C	A	C	
Loan	1	1	3	3	The moneylender believes male for loan and women have not access to any institutional loan form Bank and cooperatives. They do not have asset to deposit as collateral.
Skill Training	2	2	2	2	Some organizations and projects (Agricultural service center, RRN) have been provided some training to male and female both. However they have not any experience of skill training provided by vocational training centers and government.
Land	3	2	3	3	Women decide when and where to plant and harvest crops in their land, they have access to take care the plant and yields. But the ownership of the land is belonged to male. Male decides to sale, purchase and exchange the land in consultation with female members of the family.
House	3	3	3	3	Women have access to take care the house; they can decide which place of the house is used for what purpose. Though ownership of the house is belonged to male they cannot decide to sale, purchase and restructure the house without permission of female members.

Drinking water	3	2	3	3	(Women and girls) fetch water, go to water tap frequently. They have access to decide to keep cleanliness around the tap. However, male decide about the management and maintenance of drinking water supply.
Employment	1	1	3	3	Women cannot decide to go outside from the village to earn money. It is male's duty to earn money and to maintain livelihoods of the family. Women should do household work.
Information and Communication	2	2	3	3	Women and girls have access to listen to the radio but they want to listen songs. NGO workers also provide information to the women and girls in meeting and training. Usually male go to meeting, VDC, Public places, read news papers, and listen radio news and other message.
Education	2	1	3	3	Both boys and girls have equal access to primary education. Parents send both to the schools. But parents prefer the son to continue their education up to higher level. Most of the girls have to leave schools after primary education.
Marriage	3	2	2	3	Female are more influencing in decision making for marriage but ultimately male decides.
VDC's Services	1	1	3	3	Women do not go to the VDC for taking any recommendation or to take any service. Male go to VDC if they need any service from VDC.
Forest	3	1	3	3	Women go to forest frequently to collect firewood and saplings. But they cannot take timber from the forest. Female cannot involve in cutting timber. CFUC chair and secretary are male. Only they use to decide about the use of the forest products.
Community Organizations (CBOs)	2	1	3	3	Women are organized in savings and credit groups. They have access to the groups. Some NGOs have promoted CBOs and groups where women are organized. However, very few women are in decision making level.
Health services	2	1	3	3	Women can decide to go sub-health post while their children get sick. But the women can not decide to go sub-health post to check-up their health without permission of their husband or their mother-in-law. Male can go to health check up as he feel or get sick easily.
Security	1	1	3	3	Women and girls are less secure than man and boys in the society. Women cannot go to police post if she is victimized by any other but men can easily go in such cases.

Note: 1 or  = Very little Access/Control, 2 or  = Little Access/Control, 3 or  = Well Access/Control

Respondents

SN	Name	Ward No
1	Durga Sapkota	4
2	Atmaram Khadka	2
3	Bishnu Pokheral	6
4	Bhakta Bahadur Paudel	3
5	Bhim Bahadur Shahi	5
6	Kamal Sapkota	3
7	Prem Kumar Gurung	1
8	Rajan Kumar Neupane	3
9	Nawaraj Lamichhane	3
10	Dharmaraj Shirma	7
11	Nandaram Adhikari	8

2. Workload Analysis

2.1. Group: Dalit Male, Place Ward No 6, Date March 3, 2008

Male (Adults and Boys)	Time	Female (Adults and Girls)
Sleeping	4:30-5:30 AM	Get up, clean rooms, firing, fetch water from tap/well* (15 minutes to 30 minutes,.
Get up, drink tea, feed cattle/livestock	5:30-7:00 AM	Clean shed, Feed cattle/livestock, and prepare morning meals.
Prepare for outside works of that day. Help to take care of children, if needed.	7:00-9:00 AM	Go to collect saplings or cut grass in Bari or Khet
Have morning meal and go to outside work	9:00-10:00 AM	Feed children and send them to schools, serve food for family members, after than have food and clean utensils, ensure & prepare food grain for evening meal, clean rooms and wash clothes of all family members
Performing outside work <ul style="list-style-type: none"> - Agricultural work: preparing field (Ploughing, digging, making wall and terraces) for planting paddy, wheat, barley. Plantng and harvesting. - Non Agricultural work: Labor on road construction, house construction, carpentry, mason, wood cutting, timber cutting 	10:00-5:00	Go to outside for working** <ul style="list-style-type: none"> - Agricultural work: Digging and making ready for planting, planting paddy, wheat, barley, take care of the plants, irrigating the field, harvesting, preparing grain and storing - Domestic work: go to jungle to take care of cattle and livestock, collect firewood and saplings, - Non Agricultural work: Labor on road construction, house construction,
Coming Home, Feeding livestock Hosting guest, if needed, Helping to take care of the children, if needed Listening radio and taking rest or go to neighboring house for talking.	5:00-7:00 PM	Coming home, fetching water, prepare evening meal, serving tea to the guest, if needed, feeding the children
Having meal and go to bed Listen to the radio on bed	7:00-8:30 or 9:00 PM	Serving food for family members (First elderly and male members and than female members of the family), having food at last, cleaning utensils, cleaning kitchen.
Sleeping	8:30 -9:30 or up to 10 PM	Preparing materials for morning meal, preparing food grain (OKHAL MUSAL GARNE)

* The women use to go toilets before filling the water in their water pot from the tap or well. At that time mostly male are sleeping and the time is safe for women to go to toilets in the streams or any other public places.

** Wage rate for male and female is different in the VDC. According to the participants daily wage for male in general non skilled work is Nrs. 100 to 150. For carpentry and mason work the male gets up to Nrs. 250. Women get up to Nrs. 50-60 daily. Works are different for men and women. Men involve in comparatively hard work, such as breaking the stone, cutting timber, caring timber from forest to the village or up to district headquarter whereas woman involves in caring stones, preparing mud for house construction and so on. In agricultural work, male gets up to Nrs. 100 and a female gets up to Nrs. 60 daily. The participants said that women are weaker than men. Women are less courageous than men. Therefore, women cannot perform outside work like men do.

Respondents

Name of respondents	Ward No.
1. Kabiram Sunar	5
2. Nare Mijar	6
3. Bhakta Sunar	6
4. Dabal BK	8
5. Kushal Mijar	6
6. Mana B. Nepali	8
7. Rukum Nepali	8
8. Dinesh Nepali	8
9. Gagan Sunar	6
10. Krishna Nepali	5

2.2. Group: Dalit Female, Place Ward No 7, Date 20th February, 2008

Male (Adults and Boys)	Time	Female (Adults and Girls)
Sleeping	4:00-5:00 AM	Get up, firing, fetch water from tap/well, clean utensils, clean rooms.
Get up, drink tea, go to shed for cleaning and feeding cattle/livestock	5:00-7:00 AM	Serve tea for the family members, Cleaning shed and feeding cattle/livestock, prepare morning meals.
Go to water tap and wash faces, prepare for outside works of that day.	7:00-9:00 AM	Go to collect saplings or cut grass in Bari or Khet, sometimes wash clothes of all family members, prepare morning meals
Have morning meal and go to outside work	9:00-10:00 AM	Feed children and send them to schools, serve food for family members, after than have food and clean utensils*, ensure & prepare food grain for evening meal, clean rooms and wash clothes of all family members
Go to outside work – Agricultural work: preparing field (Ploughing, digging, making wall and terraces) for planting paddy, wheat, barley. Plantng and harvesting. – Non Agricultural work: Labor on road construction, house construction, carpentry, mason, wood cutting, timber cutting	10:00-5:00 up to 6:00 PM	Go to outside for working – Agricultural work: Digging and making ready for planting, caring organic fertilizer from sheds to the field, planting paddy, wheat, barley, take care of the plants, irrigating the field, harvesting, preparing grain and storing – Domestic work: go to jungle to take care of cattle and livestock (<i>BAKHRA BALLI CHARAUNE</i>), collect firewood and saplings, – Non Agricultural work: Labor on road construction, house construction,
Coming Home, Feeding livestock, Hosting guest, if needed, Helping to take care of the children, if needed Listening radio and taking rest or go to neighboring house for talking.	5 or 6:00-7:00 PM	Coming home, firing, fetching water, prepare evening meal, serving tea to the guest, if needed, feeding the children
Having meal and go to bed Listen to the radio on bed	7:00-8:30 or 9:00 PM	Serving food for family members (First elderly and male members and than female members of the family)**, having food at last, cleaning utensils***, cleaning kitchen.
Sleeping	8:30 -9:30 or up to 10 PM	Preparing materials for morning meal, preparing food grain (OKHAL MUSAL GARNE)

* Girls involves in cleaning rooms, cleaning utensils, fetching water and washing clothes but boys do not involve in such work. Girls involve helping her mother in carrying fertilizers, collecting saplings and carrying firewood from forest. Mostly girls go to take care of the cattle and oxen (*GOTHALA*). There were two types of participants, Younger marriage women said that there is not any discrimination between girls and boys and they also had opportunity to read and write equally with their brother. Both male female perform household work. The older participants said that there is discrimination between son and daughter, Sons do not involve in household work after come back from school while daughters have to involve in such work with her mothers/sisters.

*** The participants said that the girls and women use to eat food at last in the family. They have to serve the food firstly to the elderly people and male member of the family and than they eat.

Respondents

SN	Name	Ward No.
1	Deu Mijar	7
2	Balkumari Mijar	5
3	Uma Sunar	5
4	Surja Sunar	4
5	Tulashi Nepali	8
6	Nandakala Nepali	7
7	Tej Kumari Sunar	8
8	Gagansara BK	8
9	Nanada Nepali	7

2.3. Group: Non Dalit Male Place Ward No 5, Date 21st February, 2008

Male (Adults and Boys)	Time	Female (Adults and Girls)
Sleeping	4:00-5:00 up to 6 AM	Get up, firing, fetch water from tap/well, clean utensils, clean rooms.
Get up, go to water tap and wash faces, drink tea, go to CHANA (shed) for feeding cattle/livestock	5:00-7:00 AM	Serve tea for the family members, clean shed and feed cattle/livestock, prepare morning meals.
Go to cut grass or collecting firewood or prepare for outside works of that day.	7:00-9:00 AM	Go to collect saplings or cut grass in Bari or Khet, sometimes wash clothes of all family members, prepare morning meals
Have morning meal and go to outside work	9:00-10:00 AM	Feed children and send them to schools, serve food for family members, after than have food and clean utensils*, ensure & prepare food grain for evening meal, clean rooms and wash clothes of all family members
Go to outside work <ul style="list-style-type: none"> - Agricultural work**: preparing field i.e ploughing, digging, making wall and terraces (<i>BANNO LAUNE</i>) for planting paddy, wheat, barley. Plantng and harvesting. - Non Agricultural work: Portering, carrying heavy loads, road construction, house construction, carpentry, mason, wood cutting, timber cutting 	10:00-5:00 up to 6:00 PM	Go to outside for working <ul style="list-style-type: none"> - Agricultural work: Digging and making ready for planting, caring organic fertilizer from sheds to the field, planting paddy, wheat, barley, take care of the plants, irrigating the field, harvesting, preparing grain and storing - Domestic work: go to jungle to take care of cattle and livestock collect firewood and saplings, - Non Agricultural work: Labor on road construction, house construction,
Coming Home, Feeding livestock	5 or 6:00-7:00	Coming home, firing, fetching water, prepare

Hosting guest, if needed, Helping to take care of the children, if needed, Listening radio and taking rest or go to neighboring house for talking.	PM	evening meal, serving tea to the guest, if needed, feeding the children
Having meal and go to bed Listen to the radio on bed	7:00-8:30 or 9:00 PM	Serving food for family members (First elderly and male members and than female members of the family)***, having food at last, cleaning utensils, cleaning kitchen.
Sleeping	8:30 -9:30 or up to 10 PM	Preparing materials for morning meal, preparing food grain (OKHAL MUSAL GARNE)

* Girls involves in cleaning rooms, cleaning utensils, fetching water and washing clothes but boys do not involve in such work. Girls involve helping her mother in carrying fertilizers, collecting saplings and carrying firewood from forest .

** During planting and harvesting seasons of paddy, barley and wheat (From April to July and October to November) male use to go to the field for agricultural work. But the women use to go all seasons/months to take care of their crops. Therefore the women have very less leisure time in agricultural work.

*** The participants said that the girls and boys eat together but the women (Especially daughter in law) use to eat food at last in the family. They have to serve the food firstly to the elderly people and male member of the family and than they eat. If there are more than one daughter in law, the older one serves the food and the younger one has to clean the utensils and kitchen after eating. But all daughters in law eat together and they have to satisfy the rest of the food after eating of the members of the family. The participants replied that both boys and girls are treated equally in food distribution.

Respondents

SN	Name	Ward No
1	Durga Sapkota	4
2	Atmaram Khadka	2
3	Bishnu Pokheral	6
4	Bhakta Bahadur Paudel	3
5	Bhim Bahadur Shahi	5
6	Kamal Sapkota	3
7	Prem Kumar Gurung	1
8	Rajan Kumar Neupane	3
9	Nawaraj Lamichhane	3
10	Dharmaraj Shirma	7
11	Nandaram Adhikari	8

2.4. Group: Non Dalit Female, Place Ward No 3, Thakunna village, Date Feb. 22nd, 2008

Male (Adults and Boys)	Time	Female (Adults and Girls)
Sleeping	4:00-5:00 up to 6 AM	Get up, firing, fetch water from tap/well, clean rooms.
Get up, go to water tap and wash faces, drink tea, go to CHANA (shed) for feeding cattle/livestock	5:00-7:00 AM	Serve tea for the family members, Go to Clean shed and feed cattle/livestock, prepare morning meals.
During planting and harvesting seasons of paddy, barley and wheat (From April to July and October to November) male use to go to the field for agricultural work. from approx. 7:30 AM and work	7:00-9:00 AM	Go to collect saplings or cut grass in Bari or Khet, sometimes wash clothes of all family members, prepare morning meals (If there are small children, they are left with either elderly women or their older sisters/brothers at

in the field for whole day, up to 5:00 PM		home and their mothers go to work.)
Have morning meal and go to outside work	9:00-10:00 AM	Feed children and send them to schools, serve food for family members, after than have food and clean utensils*, ensure & prepare food grain for evening meal, clean rooms and wash clothes of all family members
Go to outside work – Agricultural work**: preparing field i.e ploughing, digging, making wall and terraces (<i>BANNO LAUNE</i>) for planting paddy, wheat, barley. Plantng and harvesting. – Non Agricultural work: Portering, carrying heavy loads, road construction, house construction, carpentry, mason, wood cutting, timber cutting	10:00-5:00 up to 6:00 PM	Go to outside for working** – Agricultural work: Digging and making ready for planting, caring organic fertilizer from sheds to the field, planting paddy, wheat, barley, take care of the plants, irrigating the field, harvesting, preparing grain and storing – Domestic work: go to jungle to take care of cattle and livestock (<i>Gothala</i>), collect firewood and saplings, – Non Agricultural work:**** Labor on road construction, house construction,
Coming Home, Feeding livestock Hosting guest, if needed, Helping to take care of the children, if needed Listening radio and taking rest or go to neighboring house for talking.	5 or 6:00-7:00 PM	Coming home, firing, fetching water, prepare evening meal, serving tea to the guest, if needed, feeding the children
Having meal and go to bed Listen to the radio on bed	7:00-8:30 or 9:00 PM	Serving food for family members (First elderly and male members and than female members of the family)***, having food at last, cleaning utensils, cleaning kitchen.
Sleeping	8:30 -9:30 or up to 11 PM	Preparing materials for morning meal, preparing food grain for the following day

* After school, girls have to involve in cleaning rooms, cleaning utensils, fetching water and washing clothes but boys do not involve in such work. Similarly, in holidays, girls have to involve helping their mothers in carrying fertilizers, collecting saplings and carrying firewood from forest.

** During planting and harvesting seasons of paddy, barley and wheat (From April to July and October to December) male use to go to the field for agricultural work. The women prepare meals for the male and go to the field by taking the meals at 10 A.M and join with the male to work in the field. Both male and female go back home from field after 5 or 6 P.M generally.

*** The participants said that the girls and boys eat together but the women (Especially daughter in law) use to eat food at last in the family. They have to serve the food firstly to the elderly people and male member of the family and than they eat. If there are more than one daughter in law, the older one serves the food and the younger one has to clean the utensils and kitchen after eating. But all daughters in law eat together and they have to satisfy the rest of the food left over after eating of the members of the family. The participants replied that both boys and girls are treated equally in food distribution.

**** The male perform hard work and female perform relatively soft work. Both male and female use to go work as labor in the village. But female do not go outside from the village while male go outside from village up to India to do labor and earn money for the family. Wage rate is different for male and female. Male get up to Nrs 100.00 in a day while female get up to Nrs. 60/day.

Respondents

SN	Name	Ward No
1	Dila Paudel	9
2	Anita Paudel	9
3	Bishnu Paudel	6
4	Laxmi Acharya	3
5	Dhruba Kumari Sapkota	3
6	Tika Acharya	8
7	Puspa Adhikari	8
8	Basundhara Sharma	7
9	Sunita Devi Regmi	2
10	Tulashi Gurung	1
11	Bhagirathi Sharma	7
12	Harikala Thapa	2

3. Trend Analysis (Caste Based Discrimination)

3.1. Dalit Group, Place: ward No 4, Date March 6, 2008

Timeline	Major events	Change in behavior
1960-1970	<p>Panchayat system started in 1960</p> <p>A primary school established in Kushapani 7, Dandasaru</p>	<p>At that time Dalit had to work in MUKHIYAs field as free labor. Dalit are called KARIYA* of non dalits. CHHOI CHHITO System was prevailed</p> <p>When school established, some dalit boys also started to go school</p> <p>KARIYA stem decreased by 1965 on wards</p> <p>Non Dalit did not use to go in marriage ceremony and any other ceremony of Dalit</p>
1970-1980	<p>Primary school establish in Kushapani 4, Khambagade</p> <p>Referendum election held in 1979</p>	<p>Some dalit boys started to go school. But there is discrimination in school. Still there is CHOI CHHITO system. Dalit student had to sit separately in classroom.</p> <p>During referendum period, many political leaders come in Kushapani and raised awareness against caste system. There was strong influence of MAJDUR KISHAN PARTY.</p> <p>CHHOI CHHTO system gradually decreased and dalit and non dalit started to sit together in several discussions in public places</p> <p>Non Dalit started to go in various ceremonies of Dalit but they did not eat anything at Dalit's home. But Dalit used to go in Nondalit's ceremonies and they had been provided food separately.</p>
1980-1990	<p>Democratic election held in 1990</p> <p>VDC election held in 1991</p> <p>Sub health post established in KUSHAPANI in 1996</p> <p>Shops and tea stalls opened in Khambagade Bazar</p>	<p>There was still discrimination in school. Non dalit student did not use to eat food if that food was touched by Dalit students. The teachers had also practiced such discrimination in school.</p> <p>CHOICHHITO system ended but Dalit could not get eat together with Non dalit in public places.</p> <p>Dalit had to clean the utensils after drinking tea or eating snacks in tea stalls.</p>
1990-2000	<p>RUKUM BK Passed from Kushapani VDC as a first dalit</p>	<p>Dalit felt easier to participate in community development activities.</p>

	SLC passed students of the VDC One Dalit became candidate of vice chair in VDC election. Some Dalits became Ward chairs. Gauri Sunar became School teacher in a primary school of Kushapani 6. She is the first dalit lady employee in government service from Kushapani	Dalit girls also started to go school and numbers of Dalit students in school increased The tradition of cleaning utensils by Dalits after drinking tea or eating snacks in tea stalls ended
2000 onwards	Maoist campaign done in 2004-5 Drinking water supply established in kushapani- 6 in 2004 Government started to provide scholarship to dalit students	CHUWACHUT in public places ended. Number of dalit (Girls/Boys) students increased in school. Dalit can enter into temples but still they are not allowed to take <i>prasad and tika</i>

* KARIYA was a agricultural labor who and his family had to work in the agricultural field of his landlord and the landlord used to provided him a sum of paddy, corn or wheat once a year. Besides agricultural work the KARIYA had to provide their labor to their landlords in all types of work as per the need of the landlords. Dalits were kept as KARIYA by non Dalits.

Respondents:

SN	Name	Age	Ward No.
1	Man Bahadur BK	32	3
2	Puran Singh Sunar	62	4
3	Tikawati Sunar	64	4
4	Khadga Bahadur Mijar	47	5
5	Nare Mijar	56	6

3.2. Non Dalit Group, Place Ward No 4, Date March 7, 2008

Timeline	Major events	Change in behavior
1955-1965	There was <i>MUHKYA</i> * System in Kushapani Panchayat System started in 1960	There was KARIA system and dalit are considered as labor for agriculture work and other domestic work besides providing their occupational skilled work to non dalit There are separate wells for drinking water for Dalit and Non Dalit. If any Non dalit drank water from Dalit's well he would become impure and he had to do PATIYA**. Non dalit had to warm his tongue by a hot metal while he was touched by a dalit. When a Upper Dalit caste boy married with a lower caste Dalit girl the couple are considered as BITALU and they had to be socially bycott.
1965-1975	Primary school established in	CHHOI CHHITO system started in the village in stead of warming tongue. Non Dalit started to use drinking water from Dalit's well but they use to purify the well by throwing Dubo grass, sandstone and TITEPATI.

1975-1995	Democratic election held in 1990 VDC election held in 1991 Shops and tea stalls opened in Khambagade Bazar A primary school established in Kushapani 7, Dandasaru	CHHOI CHHITO system ended in the village Dalit girls started to go school Dalit and Non Dalit started to sit and drink tea in the tea stalls The practice of behaving as <i>BITALU</i> ended.
1995-2008	Sub health post established in KUSHAPANI in 1996 Maoist campaign done in 2004-5 Drinking water supply established in Kushapani 6 in 2006 Government started to provide scholarship to dalit students	The tradition of cleaning utensils by Dalits after drinking tea or eating snacks in tea stalls ended Dalit started to enter in temples but still they are not allowed to take Prasad and tika Numbers of Dalit girls in school increased

* *MUKHIYA* was a representative of then government in Rana regime and before Panchayat regime (1962). He used to collect land tax with the land users (*KURIYA*) and submit to the government. All the *KURIYAs* had to obey his instructions. All of the *KURIYA* were supposed to help him in his domestic work as well as agricultural activities. The *MUKHIYA* had some legal authorities also he maintained law and order in the village by using his legal authorities. The *MUKHIYA* used to give punishment when any Non Dalit or Dalit broke the rule of untouchability.

** If any Non dalit (Chhetri, brahmin or thakuri) drank tea or ate food which was touched by Dalits he was considered as impure. In that case, he had to perform certain task to purify him. This purification process was called *PATIYA GARNE*.

Respondents:

SN	Name	Age	Ward No.
1	Krishna P. Lamichhane	52	4
2	Bhakta Bhandari	50	3
3	Khadka B. Thapamagar	33	3
4	Sher B. Khadka	62	2
5	Chitra B. Khadka	54	2
6	Man Kumari Adhikari	52	7
7	Man Kumari Gautam	70	6
8	Khagishara Acharya	43	7
9	Man Kumari Acharya	45	8
10	Harikala Lamichhane	79	7
11	Ganga Gautam	52	6

**Rural Water Resources Management Project (RVWRMP)
Gender and Social Discrimination Study
(February-March 2008)**

PRA REPORT

Field Researcher
1. Basu Dev Neupane

2. Laxina Lama
3. Lila Tamata

Sipti VDC, Darchula

1. Dalit Male Group

Place: Bhairab Lower Secondary School, Sipti 2 **Date:** 21st February 2008 **Time:** 12:00 noon – 2:00 pm

a. Access & Control Analysis

Re/Sources	Female		Male		Remark (Justification)
	A	C	A	C	
Drinking Water	2	2	2	2	Both male and female in dalit and non dalit community have equal access to whatever water sources are available in the community. Restriction in use of water sources is equal to all. Who ever reaches the water source, be it dalit and non dalit, will fetch water and there is no discrimination. Use of water for irrigation purpose is decided in group of dalit and non dalit people and there is no discrimination. But it is all done by male in most cases.
Land	1	0	3	3	Often Dalit do not have land. Whatever land dalit has is registered in male's name. Women have access in using production, in taking care and do agricultural activities. In fact women are the one who does most of the agricultural activities in land.
Economic Activities	0	0		3	All the decisions related to economic activities are taken by men and women in most cases are not even consulted in these process. But some time when there is a need to have strong witness, then women are asked to ask in the paper without knowing why she was signing for.
Health services	2	0	2	2	Both dalit women and men have access to health services. Dalits are represented in Health Post Management Committee but their voice is hardly heard.
Festivals and community development activities	3	0	2	0	Usually women are the one who perform religious activities. But both dalit men and women are not allowed to enter the temple. Even if the 'dhami' is dalit he has to remain outside. It is priests who do not allow dalits to enter the worship place. Dalit fully participate in the community work.
Forest	2	0	3	0	Usually, women fetch fire wood and fodder from the forest. Women are members of forestry user committee but most decisions are influenced by men even if the number of male members in the committee is only one.
Education	1	0	3	0	Dalit women have very little access to the education sector, mainly because of the work load, traditional practices and risk of humiliation in the school.
Government offices	0	0	3	0	Usually, women do not go to the available government offices. It is all done by male. Most male go to the VDCs in the community and many other government offices in the district headquarter.
Savings and Investment	2	1	3	2	More women are members in the community/user's groups and there is no discrimination in between dalit and non dalit in borrowing from group.
Traditional Skill	2	0	2	0	Beside traditional skill of making ironware, other skill varies from context and requirement. Women are skillful in weaving <i>bhango</i> whereas men are skillful in collecting <i>yarsagumba</i> .
Meeting	2	0	2	0	Number of dalit women attending community/user's group meeting is increasing. But due to heavy work load women do not find time to attend the meeting but are asked sign the meeting minutes and the record show very good women attendance in the

				meeting.
--	--	--	--	----------

Note: 0=No Access/Control 1= Very little Access/Control, 2= Little Access/Control, 3=Well Access/Control

b. Workload Analysis

Activities	Male	Female
Wake up	5-6 am	6-7 am
Routine work, toilet and personal cleanliness	6 am	7 am
Cooking, Manure Deposit		8 am
Water, Fire Wood Fetching and Taking Care of Children	Some time men helps women in this work but time is not fixed	Some time it starts at 4 in the morning and is completed only at noon time.
Fodder Collection, Fire Wood Fetching	10 am	
Cattle Grazing	11 am	
Dish washing, cloth washing		9:30 am
Agriculture work (different activities based on the season) planting, wedding and harvesting		10 am
Making ironware, (working in Aaran)	3-4 hours in a day usually before morning meal	Help men in keeping bright fire to melt the iron
Agriculture work (different activities based on the season) plowing,	9:30 am	
Evening cooking		6 am
Meeting friends, going to tea shop	6 pm	
Going to flour mill	Usually morning or evening	
Activities	Boys	Girls
Cleaning		Morning
Plowing	In off days to the school going boys	
Cattle grazing	After school or in off days	Usually during the day
Dish washing		Morning before going to school if they are school going and in the evening after school
Taking care of the younger babies	Only some time when they are free from other work	Some time, when mothers are too busy and are away from home for agriculture work, girls are

		absent from the school
--	--	------------------------

- Usually it is difficult to determine the wake up time. It depends upon the type of work. Women get up early in the morning whenever they have to go forest to collect firewood and fodder. Men also get up early if they have to travel long distance for example district headquarter.
- Men also cook food whenever wives are menstruated or they are away from home usually when they are visiting their parent's house.
- Due to high consumption of firewood for cooking in traditional (introduction of improved cook stove is yet to be done in Sipti) fire stove and warming the home, at least 15/16 sacks of firewood is required for whole month. As a result this becomes the main task of both men and women. As most Dalit in Sipti makes ironware that requires more firewood for *Aaran* (a device to melt iron)
- Most male dalits are forced to work in India at least for six months in a year, as most dalit are landless and whatever they earn from 4/5 *rithis* (master) per one dalit household is not sufficient to feed the family for the whole year.

List of Participants

SN	Name of respondents	Ward No.
1	Kalame Tamata	2
2	Badurram Tamata	2
3	Lalit Ram Tamata	2
4	Biguwa Tamata	2
5	Bishne Tamata	3
6	Sikabit Tamata	2
7	Mohan Tamata	2
8	Gyani Ram Tamata	3
9	Lale Tamata	3

C. Trend Analysis

Place: Mohan Tamata's House **Date:** 21st February 2008 **Time:** 8:00 pm – 10:00 pm

Timeline	Major events	Change in behavior
1950-1965	Revolution to overthrow Rana regime Beginning of new democratic era	<ul style="list-style-type: none"> ○ So called upper caste people did not allow dalits to enter even the <i>Aangan</i> (courtyard) of their home, temple and other worship places. But upper caste people used to come at dalit's house and sit in the fireplace. Upper caste people used not to touch dalits even while giving dry items such as grains. ○ High caste people used to sprinkle holy golden dipped water (<i>chhoi chito</i>) to purify when they touch dalits. ○ Dalit had to rush to work whenever upper caste people orders ○ So called upper caste people do not give the grain for their work in time and had to follow-up quite regularly ○ The interest rate on borrowing from money lender

		<p>was quite high. Borrowings were not possible till dalits mortgage their property – land, house, cattle, golden ornament etc. Dalits had to give additional grains. Interest rate was higher for dalits.</p> <ul style="list-style-type: none"> ○ Both dalit and non dalit had same water source. But dalit had to wait long hours to fetch water, until all non dalit fill their water jars. ○ Socio economic relationship of <i>bhage</i> (client) and <i>rithi</i> (masters) made dalits dependent on non dalits and could not explore other opportunities.
1965-1970	Decree of new Penile Code (<i>Muluki Ain</i>)	<ul style="list-style-type: none"> ○ Not much change. <i>Muluki Ain</i> did not help much to bring any change in untouchability. ○ Most people continued <i>chhoi chito</i>. But some stopped it but were subject of humiliation from others non dalits. ○ No change in high rate of interest in borrowings from high caste
1970-1985	I/NGO intervention in the village started	<ul style="list-style-type: none"> ○ I/NGO promoted untouchability ○ Untouchability slowly decreased in public place
1985-till date	Beginning of Maoist movement	<ul style="list-style-type: none"> ○ Maoists called to abolish the untouchability ○ In public places it is totally stopped ○ But it still remain at the household level ○ <i>Chhoi chitto</i> is abolished. But some elderly people are continuing ○ So called high caste people do not eat at dalit's house ○ Non dalits still do not allow dalits to enter their houses.

List of Participants:

SN	Name of respondents	Ward No.
1	Kalame Tamata	2
2	Baldev Tamata	2
3	Sugrib Tamata	2
4	Ghaule Tamata	2
5	Gyani Tamata	3
7	Mohan Tamata	2
9	Lale Tamata	3

2. Non Dalit Male Group

Place: Local Health Post **Date:** 19th February 2008 **Time:** 11:30 am – 2:30 pm

a. Access & Control Analysis

Re/Sources	Female		Male		Remark (Justification)
	A	C	A	C	
Drinking water	3	2	2	3	There is no restriction to water places to any one. But everyone has to wait their turn to fetch water. Both men and women equally fetch water.
Land	1	1	3	3	Land is usually registered in male's name. Women have full control over it. Usually land is sold or purchased in consultation with all family members.
Economic Activities	2	2	2	2	Both men and women equally participate in all economic activities. Women work in the field; men

					go to outside work such as labor work in India or any other work in the village.
Health services	2	2	2	2	Health services are provided to all villagers without any discrimination for being women or dalit. Health post is managed by a committee where men and women from both dalit and non dalit are represented.
Festivals and community development activities	3	3	3	3	Any people from the village without any discrimination go to the worship place and do <i>pooja</i> . A harmony between dalit and non dalit is seen in the festivals and other ceremonies, where dalit blow trumpets, beat drums and other chant <i>mantras</i> .
Education	2	1	3	3	Number of women attending school is ever increasing. However, the number of girls in enrolled in the school is still low.
Forest	3	3	2	3	Both men and women go to forest to fetch fire wood and fodder. But men being engaged in other work, women are the ones going forest more frequently. Community forests are managed by a committee where most members are women.
Government offices	1	1	3	3	Most government offices are far and women do not have time to go there. Men also do not go to the government offices more frequently, But whenever, it is necessary they are forced to go.
Savings and Investment	2	2	2	2	There are savings groups both men and women so both have equal access and control over its operation
Traditional Skill	3	3	2	2	More women have access and control over traditional skill as they are skillful in weaving <i>bhango</i>
Meeting	2	2	2	2	Both men and women attend the community groups meeting.

Note: 0=No Access/Control 1= Very little Access/Control, 2= Little Access/Control, 3=Well Access/Control

b. Workload Analysis

Activities	Male	Female
Wake up	5-6 am	6-7 am
Routine work, toilet and personal cleanliness	6 am	7 am
Cooking, Manure Deposit		8 am
Water, Fire Wood Fetching and Taking Care of Children	8 am	
Fodder Collection, Fire Wood Fetching		9 am
Cattle Grazing	11 am	
Dish washing, cloth washing		9:30 am
Agriculture work (different activities based on the season) planting, wedding and harvesting		10 am
Agriculture work (different activities based on the season) plowing,	9:30 am	
Evening cooking		6 am
Meeting friends, going to tea shop	6 pm	
Going to flour mill	Usually morning or evening	
Activities	Boys	Girls
Cleaning		Morning
Plowing	In off days to the school going boys	
Cattle grazing		Usually during the

		day
Dish washing		Morning before going to school if they are school going and in the evening after school

Male also cook food when their wives are away from home, sick or menstruated. About 50% of male fetch fire wood. Fodder is mainly fetched by women. But during monsoon season when women are busy in the agriculture work male also does this work.

Water fetching is usually women's job but whenever women are away male also does this work.

For about six to eight months of the year specially after November, most male go to India to get seasonal job.

Usually men are engaged in income generating activities whereas women are engaged in reproductive and households activities.

Effect of work on health:

There is a severe problem of malnutrition among boys, girls and women. The reasons -- children do not get appropriate and sufficient food during their childhood. Women do not get opportunity to have food in time. As they go to forest to fetch firewood and or fodder early in the morning and return home in off hours.

Most women suffer from uterus prolepses mainly due to hard work during pregnancy and or delivery. Some time the women are forced to start hard work such as manure collection, fodder/water/firewood fetching within ten days of delivery. There is no one in the home as most men go to India to work in season and women are forced to resume hard work even during pregnancy and or delivery period.

In many households men simply do not cooperate with their female members so women are forced to look after all households activities.

Status of men and women due to the type of work they do

As most men are engaged in income generating activities their status in the society is higher and respected as a bread earner, compared to women. In some houses the delicious and nutritious food are served only to men and women has to survive with the inadequate quantity of leftovers.

Participants :

SN	Name	Ward No
1	Kamal Singh Dhama	6
2	Hikmat Singh Thagunna	5
3	Lal Singh Thagunna	6
4	Kaman Singh Thagunna	6
5	Man Singh Dhama	6
6	Nantu Thagunna	4
7	Gute Dhama	6
8	Kalu Singh Thagunna	6
9	Jaya Singh Dhama	5
10	Man Singh Thagunna	5
11	Dan Singh Thami	8

3. Dalit Female Group

Place: Shree Ganesh Higher Secondary School, Sipti 6 **Date:** 20th February 2008 **Time:** 2:00 pm – 4:30 pm

a. Access & Control Analysis

Re/Sources	Female		Male		Remark (Justification)
	A	C	A	C	
Drinking water	2	2	3	1	Water is scarce in this community but there is free access to drinking water source for both dalit and non dalit men and women. Water fetching is on first come first serve basis and no one has to wait just because they are dalit. Most women fetch water. Most of the decision related to water resource management is usually done by male representing water management committee. Usually the committee members are non dalit men.
Land	2	0	3	3	Usually the land is registered in male's name. Women have full access to use the production from land and women are the one who are engaged in agricultural activities.
Economic Activities	1	1	3	3	Women do not have access and control over the economic activities at the household level. Most dalit women do not have any idea of economic activities, though they are engaged in the agricultural activities. They are engaged in the household activities.
Health services	2	0	2	1	Both dalit men and women have access to the health post. Just for being Dalit, the health services are not denied. However, the supplies in the health post are very poor that affects all visiting health post for health services.
Festivals and community development activities	2	1	2	2	Untouchability still exists and most dalit men and women are not allowed in the worship place meant for non dalit. Though the so called higher cast people claim that there is no restriction for dalit to enter the temple. Only few non dalit allowed dalit to enter in there houses and even if they allow to enter they refrain dalit from drinking milk and whey.
Forest	3	2	3	3	Women have full access to collect fire wood and fodder. But the forest is controlled by the forestry users' committee which is fully controlled by non dalit men, albeit women are represented in majority in the committee.
Education	1	0	2	1	Only few dalit women attend the school for economic reasons and traditional practices. Dalit women are married in young age and parent are not interested to admit their daughters as they will be going to other's houses.
Government offices	1	0	2	1	Hardly any dalit women go to the government offices. But they often go to the agriculture service center in they village.
Savings and Investment	3	3	3	3	Numbers of savings and credit groups are promoted in the community to foster economic activities and most women are members of the groups. But dalit families have rely on local money lenders in

					borrowing money to meet their provident need. And dalit men are forced to engage in low paid labor work in India.
Traditional Skill	2	2	2	2	Dalit men in this community have traditional skill of make ironware and some blow trumpets in the festivals and wedding. Women often assist men whenever they are free from other household works.
Meeting	2	2	2	2	Being members in the community groups both dalit men and women they attend the meetings but they are hardly heard.

Note: 0=No Access/Control 1= Very little Access/Control, 2= Little Access/Control, 3=Well Access/Control

b. Workload Analysis

Activities	Male	Female
Wake up	5-6 am	6-7 am
Routine work, toilet and personal cleanliness	6 am	7 am
Cooking, Manure Deposit		8 am
Water, Fire Wood Fetching and Taking Care of Children	Some time men helps women in this work but time is not fixed	Some time it starts at 4 in the morning and is completed only at noon time.
Fodder Collection, Fire Wood Fetching	10 am	
Cattle Grazing	11 am	
Dish washing, cloth washing		9:30 am
Making ironware (<i>Aaran</i> work)	3-4 hours in a day depending upon time availability	Women do not work on it but some time help men
Agriculture work (different activities based on the season) planting, wedding and harvesting		10 am
Agriculture work (different activities based on the season) plowing,	9:30 am	
Evening cooking		6 am
Meeting friends, going to tea shop	6 pm	
Going to flour mill	Usually morning or evening	
Activities	Boys	Girls
Cleaning		Morning
Plowing	In off days to the school going boys	
Cattle grazing	After school or in off days	Usually during the day
Dish washing		Morning before going to school if they are school going and in the evening after school
Taking care of the younger babies	Only some time when they are free from other work	Some time, when mothers are too busy and are away from home for agriculture work, girls are absent

		from the school
--	--	-----------------

Most dalit women are forced to start their hard work even after 4/5 days of delivery. As a result they become very weak and look old before age and often it effects in their overall health.

Usually, mothers wake-up their daughters early in the morning so that they can get their help in household work. But boys are never woken-up mainly they do not respect the mother's word and secondly even if they are woken-up they go either to play or to the tea shop for gossip.

Participants

SN	Name	Ward No.
1	Katu Devi Tamata	6
2	Rupasi Devi Tamata	6
3	Chankhuri Devi Tamata	6
4	Kinnari Devi Tamata	7
5	Parbati Devi Tamata	6
6	Padma Devi Tamata	6
7	Ratana Devi Tamata	6
8	Belmati Devi Tamata	6
9	Kalabati Devi Tamata	6
10.	Ganga Devi Tamata	6
11.	Ambara Devi Tamata	6
12.	Mangala Devi Tamata	7
13.	Sita Devi Tamata	7
14.	Tula Devi Tamata	7
15.	Ambara Devi Tamata	7

4. N
o
n
D
a
l
i
t
F
e
m

ale Group

Place: Shree Ganesh Binayak Higher Secondary School **Date:** 20th February 2008
Time: 11:30 – 2:00 pm

a. Access & Control Analysis

Re/Sources	Female		Male		Remark (Justification)
	A	C	A	C	
Drinking water	3	1	3	3	Both male and female have equal access to use drinking water in the source. Water use is ensured on first come first basis. But in terms of control, women have physical presence in the water management committee but their voices are hardly heard. Even if the number of women in the management committee is more, fewer men seems to be controlling the process.
Land	2	0	3	3	In most cases the land is registered in men's name and women have access to use the product and work on the field. Only in few cases the land is sold or purchased on family consultation. Land is registered in women's name if the household head is female.
Health services	2	1	2	0	Both men and women have equal access to visit health post. Treatment in the health post is not

					discriminated on the basis of gender. But in most cases visit of health post is usually decided by men particularly in delivery care services. Women have physical presence in the health facility management committee but meaningful participation is yet to be ensured.
Forest	3	1	1	2	Usually women go to forest to collect firewood and fodder and they have full access over the forest products. Women also have physical presence in the community forestry user's committee. But meaningful participation of women in the user's committee is yet to be ensured.
KHARKA (Pastureland)	3	2	2	3	Often both boys and girls, but more girls go to pastureland with their cattle. After children it is women who are responsible of going to pastureland. Fewer men go to pastureland. But usually men assign the task of going pastureland and other family members obey it.
Education	2	1	3	3	Both boys and girls go to school. But number of girls in the school is low, as they have to help their mothers in completing household works before going to school. And often the girls remain absent in the school as they have to take of younger ones when mothers are engaged in agricultural activities. Women are represented in the school management committee.
Government offices	1	0	3	3	Women often do not go to government offices which often located in district headquarter. But some time women visit the government offices such as agriculture service center and veterinary service centers which is located in the village.
Traditional Skill	3	0	1	3	Women are skillful in weaving <i>bhabgo</i> and can make some money out of it. Women make around Rs 2000 per year by weaving when they are free from their other household work.
Meeting	3	1	3	3	Women often go to attend the meeting of user's committee, which is also effected as they have to complete the household work before going to the meeting. Women feels that men hardly share household work so that women can attend and contribute in the meeting meaningfully.
VDC	1	0	3	3	Women go to VDC sometime to make their citizenship certificate and to get other related documents only.
Temple/Religious place	2	1	2	1	Both men and women go to temple and worship places. But often women perform this role more significantly
Community Organization	3	2	2	2	As the number of women savings and other group in the village is high, women have full access and control over the community groups. But due to low literacy rate among women, they are forced to rely with men in records and book keeping.

Note: 0=No Access/Control 1= Very little Access/Control, 2= Little Access/Control, 3=Well Access/Control

Usually in the religious activities women are engaged. But women are not allowed to participate in the funeral procession, for unknown reason. But some men say that women are more sentimental and can not bear the sorrow so they are not allowed. But these days some women started attending funeral procession.

b. Workload Analysis

Activities	Male	Female
Wake up	5-6 am	6-7 am
Routine work, toilet and personal cleanliness	6 am	7 am
Cooking, Manure Deposit		8 am
Water, Fire Wood Fetching and Taking Care of Children	Some time men helps women in this work but time is not fixed	Some time it starts at 4 in the morning and is completed only at noon time.
Fodder Collection, Fire Wood Fetching	10 am	
Cattle Grazing	11 am	
Dish washing, cloth washing		9:30 am
Agriculture work (different activities based on the season) planting, wedding and harvesting		10 am
Agriculture work (different activities based on the season) plowing,	9:30 am	
Evening cooking		6 am
Meeting friends, going to tea shop	6 pm	
Going to flour mill	Usually morning or evening	
Activities	Boys	Girls
Cleaning		Morning
Plowing	In off days to the school going boys	
Cattle grazing	After school or in off days	Usually during the day
Dish washing		Morning before going to school if they are school going and in the evening after school
Taking care of the younger babies	Only some time when they are free from other work	Some time, when mothers are too busy and are away from home for agriculture work, girls are absent from the school

Time schedule varies from seasons to season. During the plantation and harvesting seasons the workload is often very heavy and have to work long hours

Women get up early in the morning before 4 am when they have to go forest to collect firewood and return only around noon time. They take food only on their return from the forest.

Especially during winter time, women also weave *bhago* around 4-5 hours in a day and make about Rs 2000 in a year. When women started making money by weaving their status in the family and community has risen. They now can talk to the outsiders with confidence.

Usually, the women are seen as the household workers who do not earn money to run the family. Men are seen as a bread earners and their status in the community is much respectable compared to women. Men often boast for their earning and usually tend to humiliate women as they do not earn.

Slowly women have started the construction work. Belmati Dhama of ward no 6 won the contract of constructing school building and she put the roof (often women are not allowed to put roof and is believed that if women put roof some thing bad will happen). But nothing happened.

Women hardly get long rest time after delivering babies. They are forced to start their domestic and agricultural work.

Participants:

Sr.	Name	Ward No	Position in Local Institution
1.	Belmati Thagunna	7	
2.	Sunmati Devi Dhama	6	Member, Mahila Milan Savings Group
3.	Mathura Devi thagunna	7	Treasurer, Mahila Utthan Kendra
4.	Nirmala Kumari Thagunna	7	Member Mahila Utthan Kendra
5.	Rama Devi Dhama	7	Member, Mahila Milan Savings Group
6.	Sukari Dhama	7	Member, Mahila Milan Savings Group
7.	Belmati Devi Dhama	6	Member, Mahila Milan Savings Group
8.	Draupadi Thagunna	7	Female Community Health Volunteer and Teacher
9.	Mangeli Devi Thagunna	6	Chair, Mahila Milan Savings Group
10.	Rukmati Devi Thagunna	7	Member, Mahila Utthan Kendra
11.	Hasuli Thagunna	8	Female Community Health Volunteer, Treasurer, Nava Durga Devi Group
12.	Paruli Thagunna	8	

Trend Analysis

Place: Local Hotel **Date:** 20th February 2008 **Time:** 7:00 pm – 9:30 pm

Timeline	Major events	Change in behavior
1950-1965	Revolution to overthrow Rana regime Beginning of new democratic era	<ul style="list-style-type: none"> o Discrimination practices were in height. Higher caste people used to restrict themselves entering Dalit's house and Dalits used to restrict themselves in entering temple, holy places and auspicious occasions. But Dalits were welcomed to work in households and different occasion. o High caste people used to purify themselves by sprinkling holy golden dipped water (<i>chhoi chito</i>) to purify when they touch Dalits. In fact, there was legal provision to punish the higher caste people not purifying themselves.

		<ul style="list-style-type: none"> ○ Higher caste people had ensured food security to Dalits by giving grains in annual basis for the work Dalits used to do for non-Dalits such as tailoring and making iron utensils & agricultural tools. ○ Both Dalits and non-Dalits used to had economic relationship in lending and borrowing money at the time of need in a mutually agreed interests rates. ○ Both dalit and non dalit had same water source. But dalit had to wait long hours to fetch water, until all non dalit fill their water jars.
1965-1970	Decree of new Penile Code (<i>Muluki Ain</i>)	<ul style="list-style-type: none"> ○ Not much change. <i>Muluki Ain</i> did not help much to bring any change in untouchability. ○ Most people continued <i>chhoi chito</i>. But some stopped it but were subject of humiliation from others non dalits. ○ No change in lending and borrowing relationship between Dalits and non-Dalits.
1970-1985	I/NGO intervention in the village started	<ul style="list-style-type: none"> ○ I/NGO promoted untouchability ○ Untouchability slowly decreased in public place
1985-till date	Beginning of Maoist movement	<ul style="list-style-type: none"> ○ Maoists called to abolish the untouchability ○ In public places it is totally stopped ○ But it still remain at the household level ○ <i>Chhoi chitto</i> is abolished. But some elderly people are continuing ○ So called high caste people do not eat at dalit's house ○ Non dalits still do not allow dalits to enter their houses.

Respondents

SN	Name	Occupation
1	Ram Singh Dhama (64)	Working in India
2	Pratap Singh Dhama (58)	Working in India
3	Udaya Singh Thagunna (33)	Working in India
4	Dev Singh Thagunna (70)	Household work
5	Sher Singh Dhama (58)	Teacher
6	Raimale Thagunna (54)	Working in India
7	Karan Singh Dhama (34)	Working in India

Annex 4

**Rural Water Resources Management Project (RVWRMP)
Gender and Social Discrimination Study
(November-December 2007 and February-March 2008)**

OBSERVATION REPORT

VDC: Dhunghachalna
District: Acchham

Visited Date: December 4-15, 2008

General Introduction

Dhungachalna VDC lies in the south eastern part of Acchham district. Wheat and paddy are found as main crops of the VDC and some people produce corn, mustard and buckwheat in their fields. There is a fertile land for production of wheat and paddy on the edge of Karnali river. Rest of the parts of the VDC has steep sloped land and people have developed the land as agricultural land by making terraces. There is not found any big landslides and natural disasters.

Chhetri are in majority and there are Dalit settlements in the VDC. Brahmins and Thakuri are not found in that VDC. Dalits are in majority in ward No. 4 and 7 and there are some Dalit households in ward no. 3, 6, 8 and 9. There are some Magar (Janajati) households in ward No. 6 of Dhungachalna VDC. There is a proposed high school (Up to grade 10) in ward No. 7, Dhungachalna Bazar. One primary school (Up to grade 5) is established in every ward and one sub health post lies in ward No 7.

Like other VDCs of hill districts of far western region, people use to go India for seasonal labor for six to nine months every year. Especially male (from 13 to 61 years of age) go to India and women remain home to maintain household activities.

Community health

It is found that the health and sanitation of the community is very poor. There is one sub health post in Dhungachalna VDC. Observation and interaction with sub health post staff found that the major health problem is sanitation, malnutrition, and ANT related problems. Most of the people are suffering from the water-borne disease and gastritis which ultimately affecting the people's livelihood opportunities. During the informal interaction with villagers they reported that the service of sub health post is not adequate and the community people use to go to private clinic to get treatment. According to the villagers and the health workers, the major health problems of the VDC are diarrhea, ANT related problems, fever, pneumonia, common cold, worm infestations, eye infection, headache and abdominal disease. HIV infected persons also found in the VDC and one single woman is found whose husband had died of AIDS one year ago. According to the single woman, her husband used to work in Bombay, India for 15 years. Before two years, he came back home because of sickness. His sickness increased day by day and she took him to hospital.

Sanitation

Sanitation is one of the major issues of the VDC. Due to people's lack of awareness on the importance of awareness to improve livelihoods and their unhygienic lifestyle, the sanitation of the area observed very poor during the study. This might be one of the reasons of poor health status of the community. Village trails are also not properly maintained and domestic waste is thrown randomly around the trails and houses. Improper human waste management such as no toilet and waste exposed to the trail edge and public places. Animal dung and garbage is commonly dumped on courtyards, edges of trails and closed to the house.

Toilet Construction

Lack of toilets, proper management and use of toilets is one of the main sanitation issues of the area. There is not explored any tradition and practices of toilets construction in the area. In Dhungachalna, it is observed that some households have constructed pit latrine. However there are not proper management of the waste and all of the family members do not use the pit latrine. Most of the villagers use stream and other open places as toilet. Even in the VDC center, there are some tea stalls and hotels with simple facilities for accommodation but no one hotel has toilet facilities. People use to go open land or stream for toilet.

Drinking Water

Drinking water facility is poor and not properly maintained in Dhungachalna VDC. Though the actual information of drinking water facilities of the VDC is not available it is identified by observation and interaction with NGO workers and users committee members. It is observed that

the drinking water systems, established by VDC are not functioning well. The tap of drinking water is open for 24 hours. Sanitation around the drinking water tap is not good. In ward No 7 and 8 the villagers use drinking water from a natural source (*DHUNGE DHARA*). Both Dalit and Non Dalit are allowed to use the water except the women in menstruation period. In ward No 4, there is piped water supply, supported by the VDC. The women in menstruation period go to stream or another source of water for taking bath and washing clothes.

Natural Resource Management

There are 8 Community Forest Users Groups in Dhungachalna VDC. The forest area and its integrity has been seen gradually improved which was declined and deteriorated due to grazing, massive collection of firewood and use of timber and non timber forest products. The majority of CFUGs members have not recognized their potential roles and responsibilities. During the study, it is found that the CFUGs have not formulated any management plans themselves and even they were not aware of the operation plan of their institution. Study team consulted with four CFUCs and observed their meetings. During the meeting most of the decisions were made by male and non dalits. Representatives of Dalit and women physically participated the meeting but they did not put any idea during the discussion neither any other member encouraged them to participate in the discussion.

Adoption of Alternative Energy

Adoption of alternative energy in the area is gradually increasing. A number of alternative energy programs have been introduced by external organizations to reduce pressure on forest resources. Improved stove, solar light, and kerosene are major alternative sources in the area.

Discrimination

Caste based and gender based discrimination practices are not found in the schools, health posts and VDC centers. Girls with menstruation also go to school. People from all caste and male female are seen to eat and drink together while gathering in meeting and discussions. In observation of schools it is found that the numbers of boys and girls are approximately 50% in school up to grade three to four. However it is remarkably decreased in from grade four. The teachers explained that the parents prefer to send boys to the school and girls have to stay at home to help their mothers in households work. Some teacher argued that parents send their children school from the age of 10 and above. The girls will be 15 to 16 years of age while completing the primary school. It is the years of marriage for girls in that area. The parents prefer the girls to teach to perform household work properly so that the girls will be able to perform the household work in their husbands' home after marriage. But the boys do not have to go another's home and they have to earn money to maintain households' expenditure. Therefore, parents prefer to send boys (sons) to the schools even after the primary education.

There are some tea stalls and hotels which are owned and operated by Dalits in Dhungachalna VDC. It is observed that most of the Non dalits and all types of dalits go the stalls and hotels and have snacks and drink tea. In Galbal, Dhungachalna 8, a Brahman family (Ratnakhar Joshi) has operated a hotel. Both husband and wife work together in that hotel. They sale rice, tea and other snacks and there is not any discrimination between dalit and non dalit. Dalits and non dalits eat together inside the hotel and dalits do not clean their utensils after eating. According to Ratnakhar (Hotel owner), there is not any discrimination in public places but there is still discrimination at household level.

In schools, discrimination between dalit, non- dalit studnets is not practiced. According Maipati B.K., Former vice president of Dhungachalna VDC, such practice had been eliminated during Maoist Movement. Before some years, dalit students were not allowed to drink water from the same water pot from which non dalit students and teacher drink water. Dalit had to bring separate pot and glass for drinking water but now it is not. All the students and teachers use the same.

The researchers observed that discrimination practice in water tap is still seen in the village. One school boy (13 years old) came to drink water at the water tap near the school. There was a water pot which was left by a non dalit person to fetch water to his tea stall. The dalit student looked around the tap and waited for somebody. The researcher went there and asked the boy why he was standing by looking around. The school boy replied that he was belong to Dalit and waiting for some non dalit friend to take out the water pot so that the dalit boy could drink water from the tap. The researcher took the water pot out from the tap and asked to drink water. After then the dalit boy drank water and went to the classroom. One dalit respondent said, "We can not touch the water because the non dalit are our *GOSAIN* (Master) and we have to respect them. They are our patrons and they provide support to us when we get any difficulties. Only Maoist can not help us in our everyday lives.

It is observed that there are *CHAUPADI KATERA* (Small huts where menstruated women have to stay for seven days every month). Such huts are made jointly by seven to ten houses for female members of their houses. The size of such huts is 5x6 feet and 4 feet height in average. Some times 2 to 4 women have to stay together in such huts. During the first seven days of menstruation, the women have to stay in the huts and the family members provided food and drinking water. We observed that Amrita B.K., Thara tole of Dhungachalna VDC was sitting near a hut (*CHHAU KATERO*) in a sunny day of December 2007. She is in menstruation period and staying in the hut for seven days. All women have to stay in such hut like Amrita. There are several huts in the village. Such huts are made jointly by 7 to ten households and the huts are approximately 5x6 feet in size and about 5 feet high. The hut was walled by red mud and there were some plates inside the hut. The woman's family member use to take food from her house and give the food in the plates. "We use to stay in this hut in *CHHAU* (menstruation) period. It is our *DHARMA* and we must follow this tradition." said Amrita. She added, "Today is my 6th day and I have to have bath and go to house. I will be impure until 7th day." According to Amrita god will be angry if she stay at home in menstruation period. She said that she wants to continue this tradition because she does not want to be sinner and does not want to be the cause of any sickness of her family members or livestock. The is a believe that if any women in menstruation period touches her home, livestock in shed and any fruit saplings the god will be angry and there will be any trouble in her family.

There are some temples and places of Gods and Goddesses (*DEWATA or DEVI THAN*), such as *MAHAKALI DEVI*, *BAGESHWORI DEVI* and *MATHA*. The *THANs* are considered as holy or sacred places. Dalit are not allowed to enter in the places. A Dhami of Dhngachalna 8 said, "If any Dalit enters there, the Goddess or God will be angry and the dalit will get sick." According to the Dhami, Dalit are impure caste. Dalit Dhami can enter and perform Pooza in *MATHA* (The temple of *MATE* God) of Dhungachalna 5. Because the *MATHA* is belonged to *DALITs*." But in all places (Neither the *MATHA* or other *DEVI THAN*), the menstruated women are not allowed to enter. A Dalit Dhami said, "Menstruated women (*CHHUI BHAYEKA BAIKANI*) are impure. Therefore, the god and goddess do not like them. If any woman, in menstruation period, enters into the *THANs*, the gods will be angry and the ghost will attack her and she will become sick. Only we can treat the person who suffers form such disease."

In an interaction with the researchers, Parvati Thapa of Dhungachalna 7, Thara Gaun said, "*MATE God* has supreme power. During the Maoist movement, one of the menstruated ladies has entered in *MATETHAN* (A temple of *MATE* God). She touched the Dhami and also given lecture against *DHAMI* System to the villagers. After four days, she died in an encounter with the government militants. After this incident, no one has made courage to enter there. This event is an evident of Mate God's power. Who dares to hate Mate God and threats the Dhami, s/he has to bear death like the Maoist lady. After this incident any women of Thara Gaun village never want to go near *MATETHAN* in menstruation period."

Like Parvati Thapa, most of the men and women believe on the power of God and they have misconceptions on the *CHHAUPADI*.

VDC: Rugin
District: Bajura
Visited Date: December 20, 2007-January 3, 2008

Field Researchers
Laxina Lama
Dasharath Odd

General Introduction

Rugin VDC lies in the north eastern part of Bajura district. Wheat, corn and barley are found as main crops of the VDC and some people produce mustard and buckwheat in their fields. Most of the parts of the VDC have steep sloped land and people have developed the land as agricultural land by making terraces. There is not found any big landslides and natural disasters.

Chhetri (Rawat) are in majority and there are dalit settlements in the VDC. There are some Brahmins and Thakuri families in that VDC. Dalits are in majority in ward No. 3 and 7. There is a proposed high school (Up to grade 10) in Phaiti Gaun, Rugin. One primary school (Up to grade 5) is established in every ward.

Community health

Like the other sampled VDCs of the study, the health and sanitation of this VDC is poor. The villagers said that the major health related problem is sanitation, respiratory diseases, and ANT related problems. Most of the people are suffering from the water-borne disease and gastritis which ultimately affect the people's livelihood opportunities. During the informal interaction with villagers they reported that the people use to go to private clinic to dhama and private health clinic to get treatment.

Sanitation

Like Dhungachalna VDC of Achham district, sanitation is one of the major issues of the VDC. Due to people's lack of awareness on the importance of awareness to improve livelihoods and their unhygienic lifestyle, the sanitation of the area observed very poor during the study. This might be one of the reasons of poor health status of the community. Village trails are also not properly maintained and domestic waste is thrown randomly around the trails and houses. Improper human waste management such as no toilet and waste exposed to the trail edge and public places. Animal dung and garbage is commonly dumped on courtyards, edges of trails and closed to the house.

Toilet Construction

Lack of toilets, proper management and use of toilets is one of the main sanitation issues of the area. During the Maoist movement (MAOIST ABHIYAN), every house was forced to construct toilet and use it. All households had constructed and used toilets. The toilets were like pit latrine. But the villagers are not using the toilets and again go to stream or open place. Nowadays, most of the villagers use stream and other open places as toilet.

Discrimination

Caste based and gender based discrimination practices are not found in the schools, and VDC centers. People from all caste and male female are seen to eat and drink together while gathering in meetings and discussions. In observation of schools it is found that the numbers of boys and girls are at primary level. However the attendance of girls is very low. Like other VDCs, the teachers explained that the parents prefer to send boys to the school and girls have to stay at home to help their mothers in household work. Some teacher argued that parents send their children school from the age of 10 and above.

In schools, discrimination between dalit, non-dalit students is not practiced. According to the villagers, such practice had been eliminated during Maoist Movement. Before some years, dalit students were not allowed to drink water from the same water pot from which non-dalit students and teacher drink water. Dalit had to bring separate pot and glass for drinking water but now it is not. All the students and teachers use the same.

VDC: Rilu
District: Bajhang

Field Researchers
Bed Prasad Sapkota
Prakash Subedi

General Introduction

Rilu VDC lies in the eastern part of Bajhang district. Wheat and barley are found as main crops of the VDC and some people produce *Bhangro* to produce cloth from it. Chhetri are in majority and there are Brahmin and dalit settlements in the VDC. Dalits are in majority in ward No. 6 and there are some dalit households in ward no. 4, 7, 8 and 9. Dalit settlement in ward no. 7 is a flat and safe area whereas dalit households of other wards are much closed to the jungle and rocky cliffs. According to the people of that area, the dalit households are migrated from ward no. 7 or other VDCs before some years in search of land.

There is a proposed high school in ward No. 5. One primary school in every ward and one sub health post in ward No 7. Like other VDCs of hill districts of far western region, people use to go India for seasonal labor for 6 to nine months. Specially male (from 13 to 61 years of age) go to India and women remain home to maintain household activities.

Poverty Alleviation Fund has been working in the VDC in ward No 8 and 9. The program has provided small grant for income generation of some families. CARE Nepal had provided support for drinking water supply in ward No 6, 7, 5 and ward no 2 and 3. Besides, CARE Nepal had provided support for informal education classes and awareness raising activities in partnership with a local NGO in 2003-4.

Community health

It is found that the health and sanitation of the community is very poor. Observation and interaction with Sub health post staff found that the major health problem is sanitation, malnutrition, and ANT related problems. Most of the people are suffering from the water-borne disease and gastritis which ultimately affecting the people's livelihood opportunities. There is one sub health post in Rilu VDC. During the informal interaction with villagers they reported that the service of sub health posts is not adequate and the community people use to go to Chainpur to get treatment. According to the villagers and the health workers, the major health problems of Rilu VDC area are diarrhea, ANT related problems, fever, pneumonia, common cold, worm infestations, eye infection, headache and abdominal disease.

Sanitation

Sanitation is one of the major issues of the VDC. Due to people's lack of awareness on the importance of awareness to improve livelihoods and their unhygienic lifestyle, the sanitation of the area observed very poor during the study. This might be one of the reasons of poor health status of the community. Village trails are also not properly maintained and domestic waste is thrown randomly around the trails and houses. Improper human waste management such as no toilet and waste exposed to the trail edge and public places. Animal dung and garbage is commonly dumped on courtyards, edges of trails and closed to the house. It is observed that the villagers do not wash their hands after toilets and even before taking meal. It is not because of lack of water but because of their attitude. Even the teachers and educated persons use to take meal without washing hands.

Toilet Construction

Proper management and use of toilets is one of the main sanitation issues of the area. There is not explored any tradition and practices of toilets construction in the area. In Rilu it is observed that some households have constructed pit latrine. However there are not proper management of the waste and all of the family members do not use the pit latrine. Most of the villagers use stream and other open places as toilet. In school, sub health post and VDC center, there are some toilets but not properly managed.

Most of the Dalit households have not space for toilet construction. They have land for only house construction. Therefore, they cannot construct toilet near their home. They have to go stream or any open space for toilet.

Drinking Water

Drinking water facility is poor and not properly maintained in Rilu VDC. Though the actual information of drinking water facilities of the VDC is not available it is identified by observation and interaction with NGO workers and users committee members. It is observed that the drinking water systems, established by government in partnership with care Nepal are not functioning well. The tap of drinking water is open for 24 hours. Sanitation around the drinking water tap is not good. People of Ward No 7 (Dalit) reported that the water supply pipe for their cluster is not properly fixed with the main pipe. Therefore, the water supply stops while the water source becomes small in the dry seasons.

Natural Resource Management

There are 8 Community Forest Users Groups in Rilu VDC. However, the forest area and its integrity has gradually declined and deteriorated due to grazing, massive collection of firewood and use of timber and non timber forest products. The majority of CFUGs members have not recognized their potential roles and responsibilities. During the study, it is found that the CFUGs have not formulated any management plans themselves and even they were not aware of the operation plan of their institution. Study team consulted with four CFUGs and observed their meetings. During the meeting, most of the decisions were made by male and non dalits. Representatives of Dalit and women physically participated the meeting but they did not put any idea during the discussion neither any other member encouraged them to put their idea in the discussion.

During the interaction with the villagers and CFUG leaders, it was found that Petari Community Forestry Users Group (CFUG) of Rilu VDC ward No. 4, 6 and 7 was established in 2003. The CFUG was led by women and dalit women also in decision making position. The committee worked hard and succeeded to conserve the jungle from deforestation. Most of the users were happy and they were following the rules and regulation of the CFUG. In 2006, new CFUG formed by the general assembly. Male and Non dalit became leaders and decision makers. The new committee blamed the older committee that it was not transparent and did not handover the documents and accounts to the new committee. After then, no one followed the rules and the jungle is being cleaned and converting as barren land.

Enterprises

In Rilu, some households are started bee keeping in ward No. 8. They have started the enterprise in financial support of *PAF*. They have kept 1 to 3 bee hives near their houses. The villagers said that they have produced some honey and sale in the village but they have not produced in large scale and neither have they had idea on processing, packaging and market possibilities of the honey. Besides bee keeping, some farmer use to produce the *BHANGRO* and they make *BHANGRO* Clothes by processing the *BHANGRO*. Women involve in processing and making clothes from the *BHANGRO*. The entrepreneurs sale the *BHANGRO* products in Chaipur (District Head quarter)

There is possibility to promote such enterprises to improve the livelihoods of the villagers. But detail feasibility study and market survey is needed before promoting such enterprises.

Adoption of Alternative Energy

Adoption of alternative energy in the area is gradually increasing. A number of alternative energy programs have been introduced by external organizations to reduce pressure on forest resources. Improved stove, solar light, and kerosene are major alternative sources in the area. Most of the families use small electric lamp by using battery (*TUKUMARA*).

Discrimination

Caste based and gender based discrimination practices are not found in the schools, health posts and VDC centers. People from all caste and male female are seen to eat and drink together while gathering in meeting and discussions. In observation of schools it is found that the numbers of boys and girls are approximately 50% in school up to grade five. However it is remarkably decreased in from grade six. The teachers explained that the parents prefer to send boys to the school and girls have to stay at home to help their mothers in households work. Some teacher argued that parents send their children school from the age of 10 and above. The girls will be 15 to 16 years of age while completing the primary school. The parents prefer the girls to teach to perform household work properly so that the girls will be able to perform the household work in their husbands' home after marriage. But the boys do not have to go another's home and they have to earn money to maintain households' expenditure. Therefore, parents prefer to send boys (sons) to the schools even after the primary education.

Caste based discrimination is not seen in the schools. According to the teachers, such practice had been eliminated during Maoist Movement. Before some years, dalit students were not allowed to drink water from the same water pot from which nod dalit students and teacher drink water. Dalit had to bring separate pot and glass for drinking water but now it is not. All the students and teachers use the same pots and glasses. Dalit students reported that they have not felt any humiliation by the Non Dalit teachers and also by the students in school.

Discrimination in food distribution for son and daughter is also practiced in the village. It is found in both Dalit and Non dalit households. According to the dalit women, son will have to work hard in future. They will have to go India and they will have to work hard to earn money to maintain livelihoods of their family. Therefore, sons must be feed nutritious food in their childhoods. But the daughter will have to do household work and they will be stayed at home after marriage. Therefore, they get second priority to have nutritious food. If there is enough food than the son and daughter get equally.

In leisure time, male (from elderly to the children) go to public places (Tea stall, *CHAUTARA* and *CHOWK*) and they spend time by talking to friends, playing carom board, cards, listening new information from political leaders/teachers or any other new comers like NGO workers, researchers and so on. But the female (from elderly to the children) stay at home and involve in household work. According to the women of that village, they can ask their daughter to help them and daughter easily obey them but the sons do not obey their mother/sisters and go to play or talk to their friend. Most of the male replied that it is their leisure time and they came there to pass the time. They said women and girls have their work at home so they don't use to come like us. Male do not consider the household work as their work. Only men are seen working in tea stalls and other shops.

In Rilu, there are not seen any *CHHAUPADU KATERA* (Small hut where menstruated women have to stay for seven days every month). But it is found that the women have to sleep in separate room of separately in the same room for seven day. Like the other sampled VDCs of other districts, women in menstruation period are not allowed to use the common water tap. They use to go to stream or the ponds in the forest. The places are not clean and the ponds are used by wild animals, cattle and dogs to drink water. Therefore, they have to use dirty water to take bath and to wash their clothes.

There are some places of Gods and Goddesses (*DEWATA* or *DEVI THAN*), such as *MAHAKALI DEVI*, *DURGA DEVI* and *MATE*. The *THANs* are considered as holy or sacred places. Dalit are not allowed to enter in the places. A Dhami of Rilu 5 said, "If any Dalit enter there, the Goddess or God will be angry and s/he will get sick. We can identify that by our *MANTRA*." According to the Dhami, Dalit are impure caste. "They eat buffalo and live in bad sanitation. Therefore, they are not suitable for entering into *DEVITHAN* and take *PRASAD*. Dalit can enter and perform Pooza in *MATE THAN*. Because the *MATE DEWATA* is belonged to *DALITs*." But in all places (Neither the *MATE THAN* or other *DEVI THAN*), the menstruated women are not allowed to enter. A Dalit Dhami said,

"Menstruated women (*CHHUI BHAYEKA SWAINI MANISH*) are impure. Therefore, the god and goddess do not like them. If any woman, in menstruation period, enters into the *THANs*, the gods will be angry and the ghost will attack her and she will become sick. If any Ghost attacks anybody, s/he will not recover by allopathic medicine (*DAGDARI DABAI*). Only we can treat the person who suffers form such disease."

Dalits are not allowed to sale milk in tea stalls and hotels. Because there is not any ta stalls which is operated by dalits. There are only non dalits tea stalls in Rilun. Non dalits do not sale or give milk to dalits. It is believed that if a non dalit gives or sales milk to a dalit his buffalo or cow will get sick or die.

VDC: Kushapani
District: Dalekh

Field Researchers
Bed Prasad Sapkota
Laxina Lama

General Introduction

Kushapani VDC lies in the north eastern part of Dailekh district. Wheat and paddy are the main crops of the VDC. Kushapani VDC has mixed types of population. Chhetri are in majority and there are Brahmin, Dalit and Janajati (Magar and Gurung) settlements in the VDC. Among the Dalits, there are Bishwakarma, Damai and Sarki. Dalits clusters are in ward No. 3, 4, 5 and 6. Dalit settlement in ward no. 4 and 6 is a flat and safe area whereas Dalits households of other wards are much closed to the jungle and isolated from main clusters. Janajati's settlements are found in ward no 1,2, 4 and 6. There is a proposed high school in ward No. 4, one junior secondary school in ward No. 8 and 10 primary schools in Kushapani VDC. There is one primary school in every ward and there are 3 primary schools in ward no 8. There is one sub health post in ward No 6. Like other VDCs of hill districts of far and mid-western region, people use to go Inida for seasonal labor for 6 to nine months. Specially male (from 13 to 61 years of age) go to India and women remain home to maintain household activities.

District Development Committee/Local Develop Fund (DDC/LDF) of Dailekh has been working in Kushapani VDC from last four years. The fund has formed savings has community groups (Savings and credit groups) in each wards/clusters of the VDC and there is a VDC level network of the groups. Beside LDF, RRN (Rural Reconstruction Nepal) has implement community development program in the VDC. There are some women groups in Kushapani 5 and 6. GoN/Agriculture Service Center has provided goat raising training, technical inputs and some goats to the group members.

Community health

It is found that the health and sanitation of the community is relatively improved than the other sampled VDCs of other districts. However, observation and interaction with Sub health post staff found that the major health problem of this VDC is sanitation. Most of the people are suffering from the water-born disease and abdominal problems. There is one sub health post in Kushapani VDC. During the informal interaction with villagers (Especially with Dalit and women) they reported that the service of sub health posts is not adequate and they use to go to private clinic to get treatment. There are two private health clinics in Khambagade Bazar of Kushapani VDC. According to the villagers and the health workers, the major health problems of the VDC area are diarrhea, ANT related problems, fever, pneumonia, common cold, worm infestations, eye infection, headache and abdominal disease.

Sanitation

Though the sanitation of Kushapani VDC is found more improved than the other sampled VDCs of Bajhang, Bajura, Achham, Darchula and Baitadi districts it is one of the major issues of the VDC. Due to people's lack of awareness on the importance of awareness to improve livelihoods and their unhygienic lifestyle, the sanitation of the area observed poor during the study. The water taps are

not properly maintained and cleaned. No drainage or any other provisions for managing the wasted water from the tap. Village trails are also not properly maintained and domestic waste is thrown randomly around the trails and houses. Improper human waste management such as no toilet and waste exposed to the trail edge. Animal dung and garbage is commonly dumped behind the houses and closed to the house.

Toilet Construction

Proper management and use of toilets is one of the main sanitation issues of the area. There is not explored any tradition and practices of toilets construction in the area. In Kushapani, it is observed that some households have constructed pit latrine. However there are not proper management of the waste and all of the family members do not use the pit latrine. Most of the villagers use stream and other open places as toilet. There are not appropriate toilets in the schools, sub health posts and VDC center. One primary school of ward No. 4 and one school of ward No. 9 have build new toilets in financial support from RRN (A national level NGO) but those toilets also are not in use.

Drinking Water

Drinking water facility is poor and not properly maintained in Kushapani VDC. Though the actual information of drinking water facilities of the VDC is not available it is identified by observation and interaction with NGO workers and users committee members. It is observed that the drinking water systems, established by VDC in are also not functioning well. The tap of drinking water in *Khambagade Bazar* is open for 24 hours and the wasted water is not properly managed. Sanitation around the drinking water tap is not good. People of Ward No 6 (Dalit) reported that a water supply project, in financial support from ADB established water supply in the Dalit cluster of ward No 5 In 1999. The water supply for their cluster was linked with the water source of Non Dalit cluster. The source of water is belonging to the Non Dalit's land. Now the Non Dalit rejected to provide water from that source and water supply is cut off. Community people had to fetch water from a spring which is half an hours far from the cluster.

Natural Resource Management

There are some Community Forest Users Groups in Kushapani VDC but they are not recognized by GoN yet. Community people have formed community forestry users committees and they are in process of getting legal entity. However, the forest area and its integrity has gradually declined and deteriorated due to grazing, massive collection of firewood and use of timber and non timber forest products.

Enterprises

There is a small Nepali paper factory, owned by a local farmer. Technical persons are brought from Dolakha for paper production. The owner of factory is providing training for local people in that factory (Four male and one female). According to the factory owner, the trained local people will be mobilized to continue to product paper after returning the technician. Raw materials fro paper production is brought by local people from the forest and the factory owner buys the raw materials and uses it. The paper is sale to the traders in Katmandu directly. Likewise, there is a allow processing factory in ward no 8, Kushapani. A household from Kalikot has come there and established the enterprise. The Processed allow is sent to Dailekh as a raw material for making allow product (Clothe, Karpets, and Bags).

There is greater possibility to promote such enterprises to improve the livelihoods of the villagers. But detail feasibility study and market survey is needed before promoting such enterprises.

Adoption of Alternative Energy

Adoption of alternative energy in the area is gradually increasing. A number of alternative energy programs have been introduced by external organizations to reduce pressure on forest resources. Improved stove, solar light, and kerosene are major alternative sources in the area.

Discrimination

Caste based and gender based discrimination practices are not found in the schools, health posts and VDC centers. People from all caste and male female are seen to eat and drink together while gathering in meeting and discussions. In observation of schools, it is found that the numbers of boys and girls are found equal number in school up to grade 3 to 4. However it is remarkably decreased from grade five. The teachers explained that primary schools are near the communities but the students have to go far from community to study from grade six. Therefore, the parents prefer to send boys to the school and girls have to stay at home to help their mothers in households work.

Caste based discrimination is not seen in the schools. According to the teachers, such practice had been eliminated after the people movement 1990. Before 1990, dalit students were not allowed to drink water from the same water pot from which Non dalit students and teacher drink water. Dalit had to bring separate pot and glass for drinking water but this practice eliminated after the 1990s movement. All the students and teachers use the same pots and glasses. Dalit students reported that they have not felt any humiliation by the Non Dalit teachers and also by the students in school.

Discrimination in food distribution for son and daughter is not seen in the village. Like the other sample VDCs, only male are seen in public places and tea stalls. In leisure time male (from elderly to the children) go to public places (Tea stall, CHAUTARA and CHOWK) and they spend time by talking, playing carom board, cards, listening new information from political leaders/teachers or any other new comers like NGO workers, researchers and so on. But the female (from elderly to the children) stay at home and involve in household work. According to the women of that village, they can ask their daughter to help them and daughter easily obey them but they do not obey their mother/sisters and go to play or talk to their friend. Most of the male replied that it is their leisure time and they came there to pass the time. Both men and women are seen working together in tea stall and other shops.

In Kushapani VDC, there are not seen any *CHHAUPADU KATERA* (Small hut where menstruated women have to stay for seven days every month). But it is found that the women have to sleep in separate room or separately in the same room for five to seven days. Unlike the other sampled VDCs of other districts, women in menstruation period are allowed to use the common water tap. According to the elderly women of Khambagade Bazar, there is still restriction against menstruated women to go to the spring for using water during menstruation period. Before some years, when the piped water taps were not in the villages and they used to fetch water from spring, there was discrimination practice against the menstruated women. When piped water came in the village and then the women got rights to use the same water tap. The people believe that there is not *DEVI THAN* (Goddess) in tap stand, therefore there is no restriction. But in the spring there is *DEVITHAN*. Therefore, the women were not allowed to go there during menstruation period.

Dalits are not allowed to sell milk in tea stalls and hotels. Non dalit can sell the buffalo's milk to the dalit. The non dalits use to offer cows milk to god and goddesses and therefore they do not give cows' milk to the dalits. Dalits can only sell butter in the market. The butter is considered as pure thing and it is allowed to use for both dalit and non dalit. If in case a non dalit has to take milk from dalit's family, the non dalit takes milk by mixing a little bit butter in the milk. The mixing process is called *CHOKHO PARNU* (Purification).

Inter caste marriage between dalit and non dalit is not allowed in Kushapani. There is a newly married couple and the male is Non dalit and the female is dalit. The non dalit families rejected them and boycott them from the family.

In an interaction with the police, it is found that discrimination between different castes of dalit is also practiced in the VDC. One *Sarki* Dalit restricted to a *Damai* Dalit to fetch drinking water from a common water tap. *Damai* Dalit is considered as lower caste than *Sarki* Dalit. *Sarki* considers that *Damai* are impure than the *Sarki*. The *Damai* registered a writ in the police post against the *Sarki*.

The police called both parties and resolved the case by making aware the Sarki on the rights of all caste to have equal access to common resources.

Besides Dalits and Non Dalits, there is not found any remarkable discrimination practices between Janajati and other Non Dalits. There is not any discrimination in public places. However, Janajatis are considered as *MATAWALA* (Liquor drinkers) and the Non Dalit do not use the food prepared by Janajati (Especially cooked by mixing water and milk) to offer the god and goddess. Like the non dalit (chhetri, Brahmina and Thakuri), Janajati also practice discrimination practice against dalit and menstruated women/girls in *pooza* and other rituals.

VDC: Sipti

District: Darchula

Visited Date: December 20, 2007-January 3, 2008

Field Researchers

Basu Dev Neupane

Laxina Lama

Lila Tamata

General Introduction

Location

Sipti is one of the remote villages in Marma area that comprises of 11 VDCs in eastern part of Darchula district. Marma area is considered most deprived areas compared to other two. The economic opportunities are limited and access to basic public services is also restricted due to the location of the area. However the recently constructed road under Rural Community Infrastructure Work (RCIW) project is expected to establish link of the area with the district headquarter which otherwise takes about one full day of walk for the people to access the health services in district hospital.

Inhabitants

Mostly Chettires and Dalits live in Marma area in general and Sipti VDC in particular. Brahmins are limited in Marma area and there are no Brahmin households in Sipti VDC. Chettires and Tamata dalits, the blacksmith lives in Sipti VDC. Very few 'Khatkela' Brahmins living in Marma areas are not considered 'pure' as they married lower cast women are not entitled to perform religious activities and more specifically purification of women after ten days of delivery. 'Pure' Brahmins from Bhajrag district visit Sipti VDC and other ten more VDCs in Marma area of Darchula district. Sipti has 'aulo' the hot area in lower part of the VDC and also 'lekh' the colder part in the higher part of the VDC. The VDC is situated in beautiful hill landscape with terrace of lands.

Natural Resources

Wheat and maize are main two crops of Sipti VDC. The areas also grow some millet and potato. Wheat and maize being the main crop of the area, the staple food of people is wheat and maize bread with pidalu, some vegetables and whey. Rice is not grown in the area but people have started buying rice mainly from terai region. People say in spite of the land being suitable to grow rice people do not cultivate mainly due to shortage of water as rainfall is gradually decreasing over years after heavy deforestation and limited irrigation facilities in the VDC.

The main source of cooking fuel is fire wood which is getting scare every year increasing fetching distance every year that is ever adding up time and work load of women. One of the main responsibilities of women is to fetch fire wood and fodder from the nearest forest every day which is getting far year after year. Male also support women in fetching the fire wood when they are home for about four months in a year but primarily women are responsible for this piece of work. Many donors supported program encourages people to install solar energy plant, but it is limited to only light and not in cooking. There are three Community Forest Users Groups in Sipti. One

committee has initiated to plant the tree in nearby areas but is not yet ready for community consumptions.

Sipti is known for typical yarn from a plant called 'bhango' which people use to weave materials for garments.

Public Services

VDC, Veterinary Services, Post Office, Health Post

Local Institutions

The nature of local institutions operating in the area with people's participation is the community groups formed mainly by the donor funded projects such as PAF and DLGSP. The other form of the local institutions includes user's committees such as forest and water. School Management Committee is another form of the local institutions where people's participation is sought. The composition of the Community Forest Users Committee, School Management Committee and many other users' committee theoretically is inclusive in terms of gender and cast. But the critical observation of the committee meeting, mainly the CFUG and Water User Committee, reveals that major decisions are taken by few influential male members. Participation of women in the meeting is more of ceremonial only.

Water Resource Management Main Committee (Mul Samiti): The work of the committee has been divided among the members and office bearers. But most women were not clear about their responsibilities and work.

More girls are absent from the class compared to boys specially during the time of collecting thatch roof materials. Girls tend to be absent from the class as they have to support their mothers in household activities also. Teachers feel that the girls are not absent from the school because of menstruation.

Student Enrollment

Community Forest User's Committee: Senla Patal Community Forest User's Committee covers a 35 hector of forest situated in ward 6,7&8. The executive board is composed of 13 members out of whom 12 are women except one the secretary which is vital. Most women members take part actively in the meeting. They share their feeling and voice their concerns. But the final decisions were usually dictated by male – secretary and community mobilizer.

The district FECOFUN is implementing partner of PAF and have appointed a community mobilizer to facilitate the implementation process.

One name 'Nandan Singh Dhami' comes repeatedly in almost all local institutions such as forest user's group, school management committee, water user's group that too in key positions. He was not available in the village and could not meet. He seems to be very influential and dictates most decisions in the local institutions. He is also one of the political party representatives in the VDC. He represents Nepal Communist Party (Maoist).

Employment Opportunity

Local employment opportunities are very limited due to lack of industries and other service providing agencies in the area. People exchange labor for farming in their own limited land whatever they have. Usually the young and middle aged males from Sipti VDCs go to different cities in India, mostly in Mumbai, for want of seasonal job opportunities especially in construction. Due to severe competition and exploitation by the labor contractors the people who go to India for work do not bring much money compared to hardship they undergo.

Traditionally, women spend some of their leisure time to weave this materials and sale. A rough calculation drawn after rapid assessment of some weavers in ward 5, 6 & 7 of Sipti estimates an

average earning of about 2000 a year by weaving this cloth. There is a great potential of producing this materials and increase women's income. It was also observed that the money women earn against the time they spent in weaving is very low. However, a careful attention should be given to improve the technology to reduce the weaving time and increase market access. for about seven to eight months starting from November in winter.

'Food for Work' under RCIW program has provided opportunities to work in locally constructed road and get rice as a wage. But this episodic opportunity was not able to guarantee on-going income and could not be an alternative to seasonal migration of male to India.

Donor Supported Program

Many donor supported programs are implemented in the VDCs that supports in reduction of poverty. Poverty Alleviation Fund, DLGSP and Being the most important ones. Nepal Water for Health (NEWAH) has supported drinking water and sanitation in some wards of the VDCs has already been phased out. The program was not extended to other wards of the VDC due to on-going dispute related to water sources and location of tap stand. The Royal takeover in 2005 was a good reason for NEWAH to withdraw from the VDC. RVWRMP has selected Sipti as one of their work areas and is planning three drinking water schemes that covers ward 5, 6, 7 and 8.

DLGSP: Started in Sipti in BS 2060 and has covered 668 households. A total of 31 community groups have been formed that includes 9 exclusive women groups, 6 men groups and 16 mixed groups. In total there are 671 members in the community groups including 344 women and 327 men. There are no exclusive dalit groups formed. The groups have mobilized a total of 38,361 and have completed two drinking water projects so far in the VDC. The groups are managed by a Chair and a manager. The 11 groups are managed by women managers and 11 women chair. Data is not segregated in terms of dalit and non dalit.

Rural Water Resources Management Project (RVWRMP)
Gender and Social Discrimination Study
Field Study II, 2008
Name List of the Respondents for Detail Survey

1. KUSHAPANI VDC

SN	NAME	AGE	SEX	CASTE
1.	Basana Adhikari	32	F	Brahmin
2.	Shiv Praaksh Adhikari	52	M	Brahmin
3.	Bhakta Bdr Kathayat	26	M	Kshetri
4.	Hari Pd Gautam	30	M	Brahmin
5.	Dip Pd Poudel	37	M	Brahmin
6.	Bhagirathi Kathayat	31	F	Kshetri
7.	Netra Mani Lamichhane	34	M	Brahmin
8.	Lok Pd Lamichhane	25	M	Brahmin
9.	Dhakaram Sharma	46	M	Brahmin
10.	Bhagirathi Sharma	53	M	Brahmin
11.	Amrita Adhikari	27	F	Brahmin
12.	Laxmi Kumari Paudel	33	F	Brahmin
13.	Chhabisara Tiwari	28	F	Brahmin
14.	Bhoj Kumari Lamichhane	33	F	Brahmin
15.	Kalam Sunar	31	M	Dalit
16.	Ganesh Mijar	30	M	Dalit
17.	Mohan B.K.	25	M	Dalit
18.	Kushal Mijar	28	M	Dalit
19.	Than Bdr Sunar	38	M	Dalit
20.	Krishna Pd Paudel	30	M	Brahmin
21.	Chandra Pd Pokhrel	36	M	Brahmin
22.	Laxmi Pd Adhikari	38	M	Brahmin
23.	Juna Kumari Adhikari	40	F	Brahmin
24.	Kausila Paudel	30	F	Brahmin
25.	Bishnu Paudel	34	F	Brahmin
26.	Man Bdr Sunar	32	M	Dalit
27.	Hark Bdr B.K.	27	M	Dalit
28.	Gaire Sunar	63	M	Dalit
29.	Dal Bir B.K.	52	M	Dalit
30.	Junaram B.K.	50	M	Dalit
31.	Dhanasara B.K.	35	F	Dalit
32.	Motisar Sunar	33	F	Dalit
33.	Januka B.K.	28	F	Dalit
34.	Bhabisara B.K.	47	F	Dalit
35.	Padma Kumari B.K	28	F	Dalit
36.	Dhana Rupa Sunar	50	F	Dalit
37.	Padma B.K.	23	F	Dalit
38.	Januka B.K.	40	F	Dalit
39.	Chandrakali B.K.	30	F	Dalit
40.	Khagisara Thapa	50	F	Janajati
41.	Dal Bdr Saru	34	M	Janajati
42.	Bhabisara Thapa	45	F	Janajati
43.	Nanda Baral	23	M	Janajati

44.	Khadga Bdr Thapa	33	M	Janajati
45.	Dipendra Gurung	33	M	Janajati
46.	Kausilya Gurang	52	F	Janajati
47.	Tulsi Rana	64	F	Janajati
48.	Chhak Bdr Gurung	32	M	Janajati
49.	Durga Mijar	35	M	Dalit
50.	Dhan Bdr Thapa	27	M	Janajati

2. RILU VDC

SN	NAME	AGE	SEX	CASTE
1.	Dhan Maya Bohora	45	F	Kshetri
2.	Gopal Aagri	27	M	Dalit
3.	Kalpna Aagri	23	F	Dalit
4.	Bela Devi Jethara	35	F	Kshetri
5.	Dabta Bdr Bohora	39	M	Kshetri
6.	Ram Singh Aagri	53	M	Dalit
7.	Nar Bdr Jethara	61	M	Kshetri
8.	Pulti Jethara	20	F	Kshetri
9.	Bam Bdr Bohora	38	M	Kshetri
10.	Lalmati Bohara	28	F	Kshetri
11.	Manasara Aagri	61	F	Dalit
12.	Samri Kathayat	27	F	Kshetri
13.	Kuro Kathayat	49	M	Kshetri
14.	Kamala Kadal	28	F	Kshetri
15.	Baduriya Okhada	50	M	Dalit
16.	Jaukala Okhada	36	F	Dalit
17.	Keshu Okhade	28	M	Dalit
18.	Surya Bohara	34	M	Kshetri
19.	Debya Aagri	40	M	Dalit
20.	Raji Aagri	52	M	Dalit
21.	Piru Aagri	60	M	Dalit
22.	Parbati Aagri	40	F	Dalit
23.	Bhim Bdr Aagri	33	M	Dalit
24.	Shanti Aagri	35	M	Dalit
25.	Riyali Kathayat	40	F	Kshetri
26.	Gyani Devi Bohora	28	F	Kshetri
27.	Mata Bohora	28	F	Kshetri
28.	Gode Sarki	42	M	Dalit
29.	Ram Singh Bohora	33	M	Kshetri
30.	Jala Devi Aagri	38	F	Dalit
31.	Anita Okhada	20	F	Dalit
32.	Dhan Bdr Bohara	29	M	Kshetri
33.	Jaya Damai	49	M	Dalit
34.	Pabi Okhada	45	F	Dalit
35.	Madan Bdr Bohora	27	M	Kshetri
36.	Hamsa Bdr Bohora	21	M	Kshetri
37.	Jang Kala Bohora	60	F	Kshetri
38.	Birama Aagri	32	F	Dalit
39.	Jhilke Aagri	52	M	Dalit
40.	Gorakh Bdr Bohora	25	M	Kshetri

3. SIFTI VDC

SN	NAME	AGE	SEX	CASTE
1.	Ratna devi Tamata	45	F	Dalit
2.	Mahamati devi Tamata	25	F	Dalit
3.	Guma Devi Tamata	30	F	Dalit
4.	Lila devi Tamata	28	F	Dalit
5.	Sarojani devi tamata	30	F	Dalit
6.	Gaumati Devi Tamata	30	F	Dalit
7.	Padma Devi Tamata	45	F	Dalit
8.	Manthura Devi Tamata	45	F	Dalit
9.	Kamala Devi Tamata	29	F	Dalit
10.	Lila Devi Tamata	21	F	Dalit
11.	Narama Devi Dhami	30	F	Kshetri
12.	Khapti Devi Badal	45	F	Kshetri
13.	Janjali Devi Dhami	30	F	Kshetri
14.	JASmati Devi Thagunna	26	F	Kshetri
15.	Dal Bir Tamata	26	M	Dalit
16.	Bisne Chunara	41	M	Dalit
17.	Jasi Ram Tamata	30	M	Dalit
18.	Rajendr Singh Thagunna	19	M	Kshetri
19.	Dhaule Dhami	54	M	Kshetri
20.	Agbar Singh Dhami	39	M	Kshetri
21.	Narendra Singh Dhami	32	M	Kshetri
22.	Raghubir Singh Mahata	25	M	Kshetri
23.	Ujal Singh Dhami	24	M	Kshetri
24.	Dal Bir Singh Dhami	28	M	Kshetri
25.	Jaimati Devi Mahata	25	F	Kshetri
26.	Keura Devi Thagunna	52	F	Kshetri
27.	Ujali Devi Thagunna	45	F	Kshetri
28.	Kamala Devi Mahata	25	F	Kshetri
29.	ROdina Devi Thagunna	33	F	Kshetri
30.	Vana Devi Thagunna	25	F	Kshetri
31.	Dhummara Devi Thagunna	37	F	Kshetri
32.	Rafhm Singh Dhami	28	M	Kshetri
33.	Shree Ram Singh Thagunna	40	M	Kshetri
34.	Jaya Singh Dhami	31	M	Kshetri
35.	Lal Singh Dhami	24	M	Kshetri
36.	Lalit Tamata	34	M	Dalit
37.	Jasi Ram Tamata	28	M	Dalit
38.	Jhuse Tamata	57	M	Dalit
39.	Lal Bdr Tamata	30	M	Dalit
40.	Jagge Tamata	60	M	Dalit